

The Spirit of Missions:

EDITED FOR

THE BOARD OF MISSIONS

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PREACH THE GOSPEL TO EVERY CREATURE.

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MISSIONARY REPORTS.

New-Hampshire.

Hanover—REV. EDWARD BOURNS, LL.D.

"IN November, 1850, I was invited to hold Church services in Hanover, N. H., about one mile and a half from Norwich, Vt. I officiated there in a Methodist meeting-house, having for my congregation no churchmen, and only four ladies attached to our Church; the remainder were chiefly Methodists. The number in attendance was about 40 in the forenoon, and 60 in the afternoon. I was asked to repeat my visit on the following Sunday, and from that day to the present time have held services there regularly every Sunday morning and afternoon, omitting only four Sundays, on which I was absent on business. The attendance in fine weather has been good, having increased to about 100 in the forenoon and about 120 in the afternoon—though this number varied with the weather, and sometimes during this very severe weather it has been much less.

"The Holy Communion has been regularly administered once a month during the past year to about twelve communicants; this number occasionally increased by casual visitors. The congregations are uniformly attentive, and seem interested in the services.

"By the kind efforts of the Right Rev. Bishop Chase, the building in which we worship has lately been purchased, and we hope soon to have it altered and improved in appearance, by the aid of our friends and the efforts of the congregation themselves.

"This congregation is a subject of much interest, from the fact that Church services were first held in Hanover, about 18 years ago, by Dr. Hall, then Professor of Dartmouth College.

"The seed sown at that time lay dormant in the ground, and appeared to have died, but now seems likely, by God's blessing, to bear fruit.

"Bishop Chase has visited us twice, but we have not yet been able to call on him to perform any Episcopal act. I hope, however, that my next report will be more satisfactory in this and in some other respects. We have had one infant baptism. There has been a small Sunday-school of about 10 or 12 scholars: these have been taught sometimes by two teachers, and at others by one lady and myself."

Delaware.

Georgetown—REV. JOHN L. McKIM.

"I have to report about the usual amount of duties performed in my mission during the year past. The number of baptisms has been, perhaps, smaller than in some former years; and there has been no one confirmed; yet the condition of the old Churches under my care, is at least as encouraging as at any previous report. Congregations at Milford and Georgetown continue good as to number, attendance, and promptness to maintain the worship of the Church.

"My services in Cedar Creek Hundred—i. e., at the new place of assembling we have adopted instead of the old parish Church—are still continued, and under hopeful circumstances. A congregation, more than sufficient to fill the little school-house, attends here regularly. The service begins to be well read by some who, until lately, had never opened a prayer-book, and heard with evident satisfaction by a people who had scarce any idea of a liturgy. Our next object is, a small, uncostly chapel, to accommodate about one hundred persons, and we shall consider the Church established at this point. To this purpose a few of the more sanguine of us have, within a few weeks past, secured and paid for a very eligible spot of ground, at the intersection of two public roads, consisting of one square acre, and favourably situated for a Church.

"To build a chapel or Church here, of ever so humble pretensions, is no light undertaking; for there is absolutely no wealth in the congregation itself; and your missionary has no confidence in interesting Episcopalians abroad in a cause so obscure, and yet so like a hundred others that are yearly recommended to their Christian sympathy. We bide our time, therefore, with the consoling reflection, that "Rome was not built in a day," and will set ourselves to work to gather, by little and little, a sum of \$500, if possible, in five years, if not in two or three.

"Upon the whole, there is encouragement sufficient to keep laboring with diligence in this field. And, on the other hand, there is reason enough to bring promptly all the aids of the Church, and all the blessings of the gospel. Wickedness abounds and multiplies. Infidelity and forgetfulness of God stalk abroad insensible of shame. Spiritual darkness is over the land—"even thick darkness." How much labour—how much earnest instruction—how much affectionate interest in the salvation of perishing

men—must we, must the whole Church show and put forth, to revive the work of the Lord in a region which was almost the first in America to be well provided for in things spiritual, and, alas! almost the first to ‘hide the talent in a napkin!’”

Florida.

Jacksonville—REV. W. D. HARLOW.

“Since my last report God has been favorable to this portion of his heritage. On two occasions eighteen persons have ratified their vows in the holy rite of confirmation; two adults and ten infants have been baptized; the Church has been painted inside and out; an organ has been procured, costing four hundred dollars; and on Thursday, the 22d of April, Bishop Rutledge, assisted by the Rev. C. C. Adams, Rev. J. J. Scott, Rev. P. T. Babbit, and myself, consecrated our house of worship to Almighty God. A most happy impression has been made in this town for Christ and his Church; and we pray the good work of grace begun may continue, until many souls shall be gathered into the fold of God.

“As I stated in my report last October, we expected to have done without the assistance of the society this year; but to get our house completed and furnished, with all the necessary fixtures, has been such an effort for the congregation, that they were unable to relinquish the society’s help. I think I may very confidently say, this is the last year we shall need your assistance.”

St. Augustine—REV. B. WRIGHT.

“The last year’s history of this parish, God’s holy name be praised, presents many encouraging evidences of his blessing and favor. The goodly number of twenty-seven ratified their baptismal obligations at the visitation of our lately consecrated and beloved bishop, a few weeks since, and fourteen have been added to the number of those who bow at the Lord’s table to commemorate his dying love. The services of God’s House on Sunday and other days have been well attended, and generally rendered solemn and impressive by the good degree of devotional deportment and serious attention exhibited by the congregation. Indeed, we have palpable and gratifying proof that there has been among us within the year past a considerable decrease of the spirit of wordliness, and a corresponding growth in grace and in the knowledge of our Lord and Saviour Jesus Christ.

“The number of strangers who visit this city mostly for the benefit of their health, and who attend our Church, has been much larger than during any previous year that I have been in charge of this station. Our congregations during the last six months have frequently been nearly or quite doubled in number, by the presence of this class of persons; and we cannot but think that the Church occupies a very important and influential position here, as regards these temporary residents. Hundreds are brought under the influence of her solemn services and pure Scriptural teachings, who otherwise would spend the Lord’s day in idleness, or in attendance upon the blind and unscriptural worship of the Romish Church, the only place besides our own Church where public services are steadily kept up. Many who visit

us are members of our communion, and here continue to enjoy its blessed privileges. Quite a goodly number have been brought into the fold of Christ, and their feet directed by God's grace into the path of humble obedience—not a few suffering and dying ones have enjoyed the Church's sympathy and ministrations.

"Frequently has your missionary been called to the bed-side of the sick and dying stranger; and it has been his happiness to witness many such, far away from their own loved homes and kindred, passing 'through the valley of the shadow of death' with noble Christian fortitude, cheered by the hopes of the Church's faith, and strengthened by the sacramental feast of Christ's body and blood which she provides for them.

"Last summer I visited and held services at a place in the interior, called Ocala. The goodly order of the Church's mode of worship, though quite novel to a majority of the people, made a most favorable impression. This, with many other favorable indications, convinced us that it was a most promising field for missionary labour. It is the centre of a rapidly-improving planting country, and bids fair to become a large and thriving town. Would that wealthy and prosperous members of our Church could be made to feel their obligations to these destitute portions of our land. With a small part of their superabundant means, the Church could be made to flourish in a hundred places where she is now an utter stranger, and multitudes be gathered into the kingdom of heaven."

Alabama.

Talladega—REV. T. A. COOK.

"Since my last report, great reverses of fortune have come over our town and county. Owing to the almost total failure of the crops and consequent scarcity of money, we have deemed it necessary to postpone the building of our Church until some future day. As the station now stands, it is in a decidedly encouraging state, but a serious loss awaits it. One of the most zealous and influential families will leave in a few weeks, by which removal we shall lose three of our most prominent communicants. Several others, regular attendants, will leave in a short time, and we shall be left almost at the beginning of our work again.

"Notwithstanding our many and trying discouragements, we have struggled on thus far by the help of the Lord; and now that we are about to enjoy some of the fruit of our labours, it is truly discouraging to see our flock scattering, and a worm about to smite the root of our gourd, which afforded us so much pleasure and refreshment.

"Should the rail-road be completed to this place, our station will revive again, as the nature of our population must necessarily change.—In the meantime, your missionary can only struggle on, hoping that He, from whom alone all help must come, will make the work his own, and bring joy from our many discouragements. One cause for the small number of services, during the last six months, was the temporary loss of our room, it having been hired by a private individual. Another was the sickness and inability of the missionary to go through the appointed services.

"We are pleased to see, in opposition to the gloomy picture before us, that the public mind is more favorable to our Church; even members of other denominations join respectfully in the responses."

Marion—REV. W. A. STICKNEY.

"There are no material changes in the statistics of the parish since the last annual report. But faith and hope do not permit to relax holy vigour. Materials here lie chiefly among the very young. Hence the greater part of my missionary work is given to the school, parochial duties and school-teaching being intimately blended any way. There is one blessed comforting fact to Christ's ambassadors in hard, new fields: they have fewer souls to answer for at the bar of God, when it is going to be hard to answer for one's self alone, and they are to be judged according to their diligent heed to these few.

"I had hoped by this time to have released the Board of my unworthy burthen, and placed it on the parish school, there being no other dependence here; but it is a mere pittance, and, with stinted closeness, I have never so much before needed the little sum now due this station. Arrearages—annoying arrearages, to get things under way in this poor place—being on me, and long ago due."

Carlouville—REV. F. B. LEE.

"I have nothing to add but what I have often repeated, that the state of my parish undergoes but little perceptible change. I have given here my services in both stations. They are rendered regularly; and, I trust, through the grace of God, are, or will be, effective for good."

Eufaula—REV. WM. J. ELLIS.

"The Bishop has not been here for some time. There are several to be confirmed, I hope. My congregations are much better than at the time of my former report, though they are still small. They would be as large again, I doubt not, were it not that the service wearies the irreligious by its length. There are a great many young men here who especially need the discipline and instruction which the Liturgy gives, but they have no religious principle, and therefore do not care to be taught, and are so restless that the length of the service repels them."

Mississippi.

Jackson—REV. MEYER LEWIN.

"There is not much of general interest to report. I trust the Church is gaining ground here; and I think that if, by God's blessing, present appearances are realized, this parish will not, after this year, require the Society's aid.

"We are favoured with having the Bishop residing here, and no little of the present prosperous condition of the parish is to be attributed to this."

Louisiana.

Alexandria—REV. A. D. M'Coy.

"There are good reasons to hope that the work of erecting the Church, which is now commenced, will be carried on until it can be occupied for worship. There is no doubt that, when this object of our labours is attained, the whole aspect of our affairs as a Church will be very essentially improved. There is much to mourn over in the evident want of the spirit of true religion among the more favoured class of our population. So far separated as our little flock is from the great body of our brethren, we cannot avoid the feeling of isolation; and we believe if they knew our peculiar trials and difficulties, we should be especially remembered in their prayers.

"The colored people maintain their Christian integrity. It is most cheering to the heart to witness with what earnestness and delight they uniformly engage in worship, and listen to the Word of Life. When the mind indulges in the contemplation of the influence which our holy religion exerts on them—how it spreads from mind to mind, and is perpetuated for many generations as the chief subject of thought and conversation, the heart exceedingly rejoices at being permitted to scatter the good seed in soil which promises to give such rich harvests. God speed the day when those who so hunger and thirst after righteousness shall be filled!"

Illinois.

Chicago—REV. G. UNONIUS.

"The parish and the number of communicants have increased somewhat during the past year; still I am afraid that the parish register, out of which, of course, my report is made, does not represent matters as they are in reality. The cause of this—a circumstance which, in more than one respect, is rather a hindrance for the extension of the Church among the Scandinavians at this station—is that many labourers leave the city merely for a time, as they think, in order to seek for some work in the country. Very often they do not return; and not being duly informed of their removal, I have yet their names in my parish register. This frequent moving and removing makes it, as regards many of my people, difficult for me to keep a correct account of them; and as to many others, their occupation and situation are of such a nature, that I cannot perform the important duty of visiting them. For this reason, I am inclined myself to believe the statistical report to be somewhat exaggerated as to its figures. Still, from a more numerous attendance on our services and at the Holy Communion, I feel sure that we are on the increase, as these facts and others also, thanks be to God, have of late afforded me more encouragement than, I confess, I had last year.

"At the beginning of this year I commenced a kind of weekly pastoral visit to the various families, my intention being known beforehand. Others in the neighbourhood meet at the house, which in the evening I am going to visit. They then question me upon some passages of the Scriptures or the

doctrines of the Church; and after a two hours' conversation with them, I say family prayers, and the party is dismissed with the benediction. In this way I visit every Wednesday evening some family among the Swedes, and every Friday one of the Norwegians. Their little rooms or cabins have hitherto been pretty well filled up on these occasions, and it has been to me one of the most interesting parts of my parochial work. The past three months have already shown me that some good fruits, by the blessing of God, will spring from this system. I find the public services better attended; family worship, I have reason to believe, is rather more observed than before was the case; and, I trust, the Church and her doctrine better understood by the people.

"At the last season of Advent we commenced having service every second Sunday evening in the English language, two of the other rectors of the city kindly rendering me their assistance on these occasions. Some explanatory lectures upon the Prayer Book have also been given by me in connection with the instructions given in our Sunday-school; and a wish has been expressed by some members of my congregation, to have the Prayer Book translated and more conformed to in our services. The time, I hope, will come when this wish can and ought to be gratified. Now I do not believe it expedient, as long as there are but two clergymen of the Church—Rev. Mr. Sorenson officiating at my old parishes in Wisconsin, and myself labouring among the Scandinavians in this country. We must look to the noble institution of Nashotah for more labourers also in this part of Christ's kingdom in the West, as I understand there is now at least one Norwegian student of divinity there.

"In addition to the above, I have also visited and held services at two other stations, where Swedish families are settled, among whom there are some desirous of the services of the Church."

Grand Detour—REV. A. J. WARREN.

"Have you not often observed that happy peculiarity of our Church polity, if I may so term it, that acts outwardly while it is strengthening and consolidating itself within, and, like the true Christian, excites others to good works while it is pondering and endeavouring to accomplish them itself? This has forcibly struck me, when, with a sigh of regret for the little which we seem to have accomplished in the Saviour's cause, I begin to look over the past; and it is consoling to find, although my own efforts seem to be nothing, yet the good work goes on, and that, too, under great apparent difficulties and discouraging losses.

"To my mind it is a strong and cheering evidence of the primitive purity of our doctrines and superior quality of our Church system over most, and why should I not say all other denominations, that while they seem to thrive best where they can most effectually root out other sects, and are thus for ever coming into conflict, our Church, by avoiding conflict and modestly maintaining its position and principles, actually enkindles and promotes in all about her more earnestness and zeal, and at the same time persuades them to more moderation and Christian charity.

"While I would be far from assuming to myself the credit of all that has been done in the name of Christ during my residence here, it is with as much gratitude for what is done as regret for what has been left undone, that I compare what is with what has been.

"The number of inhabitants has not greatly increased since I came here.

There was then only one congregation, with which the few Episcopalians of the place were united, as a matter of convenience, and, as they believed, necessity. There was no Church, nor did any one really believe that we could build one. We met then in a very small and inconvenient school-house; and although we all met together, it was seldom crowded. This little building could then hold all the church-going people of the place, but we felt that we ought to have a place of worship that we could call a church. Our efforts aroused the only other society then existing in the place. We have now two houses of public worship, and another contemplated; while the school-house, which is occupied every Sunday, is become a bone of contention between two rival societies.

"The attendance at our own meetings is now quite as numerous as it was when we met in the school-house, and there was no other meeting in the place, although now there are often three others.

"All this is positive evidence of increased and still increasing religious feeling in the community at large. I believe that feeling will be found on examination to have deepened in individual hearts as much as it has extended itself over the mass. As to my own people, it is certainly the case; and although we have lost some of our valuable communicants by death, the number has nearly doubled, and we expect a considerable addition from the candidates for confirmation.

"The pecuniary liabilities of our Church were discharged last fall.

"One of our candidates for confirmation, a most promising and amiable young lady, died a short time since of consumption. It was heaven-like to be with her, her hope was so bright and her mind so joyful in the near approach of death. How do such things endear a minister's heart to those of his flock who still survive! And how consoling to think that so many are now in paradise, perhaps through the instrumentality of my humble ministry. She was the daughter of Mr. House, the first person confirmed after my ministry in this place commenced, and who died two years ago, with a full faith in his Saviour's atoning blood. It was a part of this dear child's rejoicing, that she was going to behold her sainted father in the presence of her Saviour and her God."

Mendon—REV. J. J. SELWOOD.

"It affords me great pleasure in sending my semi-annual report, to inform the Committee of the encouraging state of affairs in my parish, for the Lord has visited us and blessed us. The Spirit of God has been poured out upon the people committed to my charge; sinners have been converted, backsliders restored, and believers built up in their most holy faith. Well might a poet exclaim—

'Break forth into singing, ye trees of the wood,
For Jesus is bringing lost sinners to God.'

"The Lord appeared to commence his work among us last Christmas, and it continues progressing up to the present time. Last Christmas season was the most laborious one, and in several respects the most trying and painful one to my feelings I ever passed through; but yet, amidst all, it was the happiest one I ever experienced.

"Our general practice here has been to have our Church open for divine worship on Christmas eve, at candlelight, and on Christmas day, in the

morning ; but the Lord, the past season, caused this reflection to arise in my mind, a few days preceding Christmas : Could I not get my people to attend divine worship not only on Christmas eve (Wednesday evening) and Christmas day in the morning as usual, but also every evening for that week, and close our Christmas services on the following Sunday evening. There was, however, one great difficulty in the way, we had no lamps or sconces for the Church, neither had we any oil or candles ; and I well knew, from long experience, that with respect to getting anything from my people by way of salary, they'd tell me they are very poor, and can scarcely afford to pay me anything, and that they might feel so poor, they could not afford to provide what would be necessary for five evening services. The next question which arose in my mind was—who would undertake the unpleasant office of visiting the parishioners, and trying what could be raised ? The day preceding Christmas eve I came to the conclusion I would visit them myself ; and if they thought it best to have those services, and would provide sufficient light, I would have them. Accordingly, after prayer to God, asking his guidance, direction, and blessing, in the afternoon I set out on an errand with a paper in my hand, containing a subscription list, which I headed myself. I returned home from my begging excursion in the evening with a determination, through God's assistance, to hold those services. I found my parishioners both willing and desirous to have them, and received sufficient promises from them of providing all things necessary, as to encourage me to proceed.

“ After holding one or two services, the Lord put it into my mind to wish not to close our Christmas services at the time originally intended, but to desire to continue them every evening for the following week ; and the Lord gave me an opportunity of doing so, by removing every obstacle which lay in the way, and by giving me a sufficient degree of health and strength to conduct the services of the sanctuary, and also of ability to prepare my discourses on the spur of the moment. Such, however, was the time necessary to prepare them, and such the delightful scenes witnessed in beholding the outpouring of the Spirit of God upon us, and such also the trying scenes I had to pass through, for Satan raged horribly in seeing the work of the Lord prospering, that my feelings became greatly excited, so that I had very little sleep during the whole period.

“ On Christmas eve I chose for my text, ‘ Which things the angels desire to look into.’* I preached from this twelve times, besides from others ; and myself and people enjoyed a blessed Christmas season in contemplating, like the holy angels, the wonders of redeeming love.

“ At the close of the second week, I asked my people would they like another week's services—if so, Mr. Giddinge, of Quincy, had made a promise several months previous that he would come to my assistance. They replied, yes. Accordingly Mr. Giddinge came, when our Church was open for two services each day, he preaching twice a day. Mr. Giddinge remained with me over the following Sunday. That day we had three services ; and at the third service, it being the close of our Christian services, each of us addressed the congregation, on the rapid and insensible flight of time, and the great danger of procrastination in making preparation for eternity.

“ Since the commencement of our Christmas services, the sacrament of the

* 1 Peter, 1 c., 12 v.

Lord's Supper has not been administered without having additions to our number. One or two of them, I hope, should Divine Providence spare their lives, will be called by the great Shepherd and Bishop of souls to labour in the work of the ministry; and when my tongue will be silent in the grave, and no longer able to tell the story of a dying Saviour's love, they will take it up and tell to lost, perishing sinners, either in Christian or heathen lands, the wondrous love of God to a fallen, guilty, ruined world.

"I presume I can now say respecting my parish what no other clergyman in the employ of the Domestic Committee can say: *there is not a single adult belonging to my parish who is not a communicant, neither is there a single young person over twelve years of age who is not.*"

Peoria—REV. JOHN M. NIGLAS.

"If the forwarded report in the number of new members of the Church is not as large as many would expect, I beg to remember that my mission is dated from October 1st, 1851, and that my poor countrymen, neglected by the Church until now, have been listening to the voice of infidels and the gospel of Communism and Socialism preached in news of my mother tongue in this country.

"Should the Church be pleased, and send to me a considerable portion of copies of the Catechism, which I, from the Oxford edition, translated in the German language, and forwarded by the Right Rev. Bishop Chase to New-York, I am sure I shall the next semester, God willing, have a considerable richer harvest in the vineyard of our Lord. Of great importance, I think, would be a translation of Faber's Difficulties of Romanism, which translation I will be glad to write, and send to your hand, if requested."

Tennessee.

Nashville—REV. J. W. ROGERS.

"A beautiful Church edifice, designed by Wills and Dudley, will be erected by the fall; the foundation is now laid, and we have subscribed, in lots and money, about \$4,000, the subscription list increasing every day."

Oregon.

Extracts from a Letter dated March 3, 1852.

"I had a hard ride over the Portland Mountain to what is called Mackay's Prairie, a part of Tualiton Plains, a distance of about 16 miles. There is a settlement of half breeds in this prairie, from what they call the Red River country, Lord Selkirk's, since, I think, re-transferred to the Hudson's Bay Company. These families had mostly been brought up in the Church of England, but had never received a visit from a clergyman of our branch of the Church in their present country. The usual results of having no clergyman, no public services, and no Sunday, are apparent among them. I officiated on Wednesday, the 4th, at Mr. Charles Mackay's. There were about twenty persons present, and I baptized seven children,

five of them, on one side, of Indian extraction. I was deeply interested in admitting to the bosom of our Church these descendants of the children of the forest, the original possessors of these immense regions. I seemed to be permitted to be the instrument of restoring to these children of the outcasts some of the rights which the march of civilization had deprived them of. The Church of the God that made, the Saviour that redeemed them, opened her bosom to nourish these wanderers. It is one of the events, many of which have occurred in this Mission, that carried me back in imagination to the period when the first preachers of the gospel went forth to their work without human aid. * * * I made arrangements to secure the use of a building for public worship at Milton, on the Willamette River, near St. Helens, on the Columbia, provided I can obtain in the course of a year four hundred dollars to pay for it, and for two lots connected with it. Milton and St. Helen's are near enough to each other to allow the attendance at the same place of worship of the inhabitants of both places, and I think that this is a case which would meet the views of any persons who are disposed to assist us in the erection of a Church in Oregon. * * *

"On Tuesday, I returned to my mountain-cabin, found Mrs. R. well, and her school-room, which she had commenced before I left home, covered in. The rest of the week was spent in labor on the school-room. All the timber, except the boards for the floor, was procured from our own claim, the cedar shingles made, the fir-trees cut and split for boards, &c., &c. Of course it is a rude building, 16 by 16, forming our cabin. It will probably cost about two hundred dollars, and I am in great want of assistance in paying for it. I hope some of our friends will assist me, for it has, I trust, been built in faith. * * *

"On Monday the 16th (March) Mrs. Richmond commenced her school, six scholars being present. I consider this the commencement of a seminary that will in future years have an important bearing upon the prospects of our Church."

Intelligence.

A MISSION TO THE INDIANS.

FROM the subjoined, and other letters, that have from time to time appeared in the various Church papers, it appears that there is a prospect of doing something for the Indians *not* "within the Dioceses." Hitherto successful operations have been confined to the two tribes, one in Wisconsin, at Duck Creek, and the other in Michigan, at Ottawa. The evidence of spiritual interest manifested by the Indians in these settlements ought to encourage the Church to take some steps for those, not perhaps under such favourable circumstances, but still presenting strong claims upon the Church's Missionary zeal. Whatever is done ought to be done with cautious forethought, with well-prepared and fully

considered principles. Such a Mission ought to be undertaken with the determination, under God, to persevere in it until he is pleased to vouchsafe some tokens of his blessing, even though that satisfaction should be long desired. It is a work in which man must be content to labour on in faith and patience, leaving results to God.

MISSION HOUSE, ST. PAUL'S, }
Minnesota, March 14th, 1852. }

* * * * "On Christmas day we were permitted to celebrate *Divine Services* in three churches, which are now erected within Minnesota. Christ Church, at Saint Paul, has been consecrated, and is now ready, with its *forty* communicants, *fifty* sabbath-school children, and a *stated* congregation, for the oversight of the *parochial* clergyman. Our work, the laying the foundation, is done at this station, so far, at least, as respects the parish. The Church of the HOLY TRINITY, at St. Anthony's Falls, and the Church of the Ascension, on the St. Croix Lake, are in use, although unfinished; but we hope to have them in readiness for consecration by the next visitation of the Missionary Bishop, which is promised us in September of this year. At that time we are expecting also the Bishop of Prince Rupert's Land. This meeting of two Bishops, each holding dioceses, as Professor Adams would say, *the largest since the days of St. Paul*, will be an event in so remote a part of the frontier as Minnesota of no ordinary character to the few sheep of the fold here in the wilderness. Would that some of the brethren, who require *relaxation*, would exchange an *Ember season* at St. Paul for the fashionable watering-places. I am sure they would find the fast a spiritual feast to the soul should they come, and so honour one of the most laborious apostles in the Missionary field of our mother Church. Bishop Anderson, is, as we say, our nearest *neighbour*, to the north, although the journey is one almost of *six hundred miles* through regions only inhabited by the Indians and beasts of prey. The usual and safest mode of conveyance is the *ox-cart*, drawn by *one* ox only to each. Some seventy of these, exchange for *goods*. The cart is made of *wood* throughout, so as to float forming a train, come through to St. Paul every summer, bringing *furs* to across the rivers, and to effect this, a number are fastened together, whilst the oxen swim across alone. Bishop Anderson has *eight* clergymen with him, devoted chiefly to the *Indians*, amongst whom their labours have been greatly blessed. In December, 1850, he ordained a *native* catechist to the diaconate in the Church at Cumberland, an Indian station *five hundred miles* distant from the Bishop's residence on the Red River, when there were a *thousand* people present, *three* hundred of whom were communicants, and *participated* on that occasion. You will be able to judge, sir, fully well, how many *whites* were present to form this congregation, when a *wilderness* of *500 miles* intervened between their settlements! This native catechist, now a herald of the Cross to his own people, was the *little naked child* given to the first missionary to Rupert's Land in 1820, on his way from the great ship in Hudson's Bay, *when he disembarked for a birch-rind canoe*, in which he travelled *six hundred miles* to reach his place of destination on the Red River. The Indian mother has survived the Rev. Mr. West, and her heart been gladdened at so strange a sight in the history of her son. It was in 1844 that the Bishop of Montreal accomplished a journey of *two thousand miles* from his place of residence, *eighteen hundred* of which were in a *bark canoe*, to visit those very Indians and whites of the Selkirk settlement; and

there, in the course of eighteen days, he confirmed *eight hundred and forty-six* persons! Such facts as the above appear to carry us back to the days of *primitive* zeal and early blessings from the Lord. But why have I narrated all this to you, sir? It has not been to tell you of Prince Rupert's Land and apostolic labours amongst Indians of those parts only—but the rather to enlist, dear sir, your powers of arousing and awakening, to engage hearts and hands in a like work, but *within a field* assigned to the daughter Church. The Chippeways of Minnesota are asking the gospel at our lips—the *heathen* is begging a knowledge of the Truth! It is not ourselves going to them, and convincing *them*, but they themselves already convinced that unless they change their manner of life, they must soon become extinct as a people, that are seeking this change through the agency of the Church. Let me give you an extract from a letter lately received from a partially educated Chippeway, who lives one hundred and fifty miles up the Mississippi, among his people:

“*Sauk Rapids*, Feb. 2, 1852.—Three days ago I saw two more of the principal chiefs. What did they say? you think. The poor fellows say, ‘Let the good white man come, that he may open our blind eyes, and we will give him our children to teach!’ So say the whole; every encouragement is now before you; the door is wide open. I am doing all I can for the great and good cause. If you should need my assistance, I shall be ready any time.’

“I need scarcely comment on the above. Suffice it to say, my dear Doctor, that we intend going up the waters of the Mississippi full *three hundred and fifty miles* above this, in the month of May, for the purpose of visiting bands of Indians, and selecting a location. We hope to make a beginning the present summer. The young brethren with us, having the ministry in view, are intending to go up in June and July to assist in the erection of rude log mission houses. They must indeed be *rude*, when it is distant more than two hundred miles from the northernmost white settler of our territory! But we only intend beginning moderately, *according* to the interest felt for the Indian by the faithful in the east, who are enjoying, *even now*, their lands, as much as ourselves, who live upon their very borders. We hope to be able to open a school, having two departments—a male and female, for children under *twelve* years of age. Are there not ladies in the east who would love to labour with the *needle* in providing clothing for those who must come to us habited only in the *blanket*? And, before another winter comes around, shall we not see our way to erect the *log sanctuary* for the savage, who requires something external to impress his mind and heart? We are willing to bury ourselves in the woods along with the Indian, and live a *wigwam* life, if we can only save him from ruin, which is his present condition, *soul and body*. I am aware of the pressing claims upon your own people; perhaps there are others not so greatly pressed, or others willing to be appealed to yet more strongly, and to give yet more bountifully, when they see the Church awakening up from her slumbers in the noble cause of Missions. * * * * * With much affection, I remain your grateful son in the Church,

J. LLOYD BRECK.

JUBILEE COLLEGE.

The interest in Jubilee College, and the rumours of late that some serious loss had been sustained by its Rt. Rev. and venerable founder, are sufficient excuse, if any were necessary, for the insertion of the following "Extract" from the last number of the "Motto." We understand from good authority, that three thousand dollars would re-purchase the tract, the title to which is invalid, but that it is highly probable a compromise may be effected with the reputed claimants for about the half of that sum:—

EXTRACT OF A LETTER FROM BISHOP CHASE TO A FRIEND AT A DISTANCE.

VERY DEAR SIR—I feel quite unworthy of your congratulations on the subject of my having founded two colleges in the West, one in Ohio and the other in Illinois.

I often think, that had any one else of more talents, and more the object of Divine favor than myself, undertaken to be the pioneer of the Church, in planting colleges in the West and far West of our country, it would have been much better. My Autobiography, which you too highly commend, gives evidence of the correctness of this remark, especially since the founding of Jubilee College in Illinois; much more to the same effect would my history afford if continued to this time.

The loss of our mills (\$10,000) some time since, and the damages done by floods on our bottom lands, and the failure of our wheat crops on our uplands last summer, joined with innumerable accidents, brought us very low—making us feel deeply our own unworthiness.

We, however, struggled on our journey of duty—advancing out of our own substance without interest; and being assisted by friends in England as well as America, until the bright prospect of seeing our beloved Zion crowned with an Institution of Religion and Learning from its very location *on our own lands* free from the temptations of a wicked and corrupting world, opened on us. It is true, our buildings, for want of funds to complete them, were *poor* when compared with those I had founded in Ohio, but our heart was *whole*, and our faith *strong*.

Our external debts began to diminish; the number of our students, including our beneficiaries, increased to the full extent of our accommodations; our acres under cultivation extended farther and farther every year. Our improvements in houses and cottages for the benefit of our work hands, and in fences and hedges, fruit trees and vines for the comfort of our Professors and teachers and their families on Jubilee Hill, "grew with our growth and strengthened with our strength," when a cloud arose darkening all our prospects.

Although I had taken the utmost care and pains to procure the best of titles—having purchased the deed from the patentee accompanied by the patent itself,—also the tax title (being a deed from the State of Illinois of the whole tract sold according to law by the sheriff, A. D. 1828–30, yet another deed was found signed by a *mark* or a cross, recorded in Edwardsville, under which minor heirs are said to be entitled to the half section (320 acres) of land on which a great portion of our improvements and houses are situated.

One United States Court sitting in Springfield, after two hearings, gave verdict in our favor. But another trial was had (as it is said) in Chicago, and under another judge—and—there—and then the adjudication was *adverse*—and so—and so—I must give up the land and pay the costs!

Being advanced in years, and quite unable to bear the expense and trouble of a *Chancery Suit*, in order to prove mine to be the *true* and *not* the *forged deed*, (for one of them must be such,) to entitle me to purchase *over again* the said 320 acres of the college domain—this beautiful portion of our heritage must, it seems, pass into the hands of others, and thus be liable to prove destructive of the very end and design of our Benevolent Institution.

I should sink under the weight of this unexpected difficulty, were it not for the divine support promised in God's word, "Jehovah Jireh, God will provide."

"Tarry thou the Lord's leisure; be strong, and He shall comfort thy heart. Put thou thy trust in the Lord."

Jubilee College, }
Jan. 9, 1852. }

Yours truly,

PHILANDER CHASE.

LETTERS COMMENDATORY.

The wisdom as well as the propriety of the following suggestion, will, we hope, attract attention, and insure the co-operation of those to whom it is more especially addressed—clergymen in the mother country. Every day's experience in the east as well as in the west, confirms the truth of the observation which the Bishop of Illinois so feelingly makes, that many "hear of no minister of the Church, and not a few are ignorant that there is a Bishop that might care for their souls." There needs no argument to convince the ministers in our own country of the necessity for such a course as the Bishop suggests:

BISHOP CHASE most earnestly and affectionately desires his clerical friends in the eastern states and in Europe, to commend all the members of our primitive Protestant Church emigrating to Illinois, to the ordinary, or to his assistant Bishop, that they may be cared for in spiritual things.

The performance of this request involves many blessings to serious, modest persons, and families; and the neglect of it is attended with evils too great and numerous to be specified and known but at the great day.

Thousands come from under the pastoral care of the clergy in England and in the eastern states without any letters to make themselves known. They wander throughout our western lands, and sit down they know not where, or with what society. Many of them hear of no minister of the Church, and not a few are ignorant that there is a Bishop who might care for their souls. Literally they are as sheep without a shepherd, and are soon lost in the mazes of disputation, and at length become downright infidels. Would that the knowledge of these facts might stir up the pure minds of our eastern clergy by way of remembrance of their duty; for, indeed, it is a duty that they take care of those who leave, as of those who come into the fold. Not a man who calls himself a Churchman should be unknown to his pastor, and no family or individual who leaves his care should emigrate without hortatory advice, and papers of commendation. If he or they be going to places *wild* where no minister of the word of God and Sacrament is yet to be found, let them be commended to the care of those whose duty it is to send a Missionary to organize them forthwith, and furnish them with books and other means of grace till they *can be supplied*.

Acknowledgments.

DOMESTIC MISSIONS.

The Treasurer of the Domestic Committee acknowledges the receipt of the following sums, from the 15th of April to the 15th of May, 1852.

NEW-HAMPSHIRE.

Portsmouth—St. John's, for the
Jews..... \$13 00

VERMONT

Enosburg—Christ Ch., $\frac{1}{2}$ 1 00
Middlebury—St. Stephen's*... 24 95
A Lady..... 1 00 26 95

MASSACHUSETTS.

Boston—Grace Ch..... 38 70
Newton Lower Falls—St. Mary's..... 10 00
Quincy—Christ Ch..... 2 00
Worcester—All Saints'..... 14 60
Miss E. Chase..... 1 50 60 80

RHODE-ISLAND.

Portsmouth—St. Paul's..... 9 00

CONNECTICUT.

Cheshire—St. Peter's..... 17 00
Fairfield—Trinity, (Jews,)..... 9 00
Fairhaven—St. James'..... 5 00
Richfield, C. P.—For Or.,..... 10 00
For Manitoowoc..... 10 00
Stamford—St. John's..... 26 87 77 87

NEW-YORK.

Albany—St. Paul's, a lady $\frac{1}{2}$... 5 00
Brooklyn—Ch. of the Holy Trinity, a member..... 00 50
Little Neck, L. I.—Zion Ch, for Ill.,..... 13 16
Morris—A. Palmer, $\frac{1}{2}$ 50 00
New-York—Calvary Ch..... 180 61
St. Bartholomew's add.,..... 25 00
St. Matthew's..... 25 00
Schenectady—St. George's..... 10 00
Ulster—Trinity Easter Off'gs, $\frac{1}{2}$ 279 27

NEW-JERSEY.

Newark—Trinity..... 21 17

PENNSYLVANIA.

Morlatin—St. Gabriel's..... 8 00
Philadelphia—St. Mark's, an off'g for the Jews..... 2 00
Pottstown—Christ Ch..... 10 00
West Philadelphia—St. Andrew's, for the Jews.... 9 00 29 00

MARYLAND.

Easton—M. G. H., thank off., $\frac{1}{2}$, 2 50

VIRGINIA.

Alexandria—St. Paul's..... 23 50

NORTH CAROLINA.

Plymouth—Grace Ch..... 2 92
" for the Jews 5 51
Washington Co.—St. Luke's, 1 89 10 32

SOUTH CAROLINA.

Berkeley—St. John's..... 20 00
Charleston—St. Michael's..... 32 47
" for Faa..... 10 00
St. Philips, for the Jews, .. 44 22
Mo. Miss. Lec. March and April..... 10 95
Cheraw—St. David's..... 22 00
John's Island—Mr. and Mrs. Roper..... 10 00
Sheldon Ch. Off'gs..... 22 87
Dr. L. M. De Saussure..... 15 00
A. H. Seabrook..... 10 00 199 51

GEORGIA.

Savannah—Christ Ch. Fem. Miss. Soc..... 37 00

ALABAMA.

Mobile—Christ Ch..... 236 86

OHIO.

Zanesville—St. James, paid the Rev. D. Chase..... 60 00

INDIAN TERRITORY.

Fort Laramie—W. V.,..... 10 00

TEXAS.

Matagorda—Christ Ch..... 5 50
San Augustin—Christ Ch..... 5 00 10 50

LEGACIES.

Exo'r. of Miss Eliza West, late of Philadelphia..... 190 00
" of Miss Hannah Green, late of Boston..... 500 00
" of Miss Mary " " " 200 00
" Part of Legacy S. Olden, &c., &c., &c..... 500 00 1390 00

MISCELLANEOUS.

" A Lady from the country.... 10 00

Total..... \$2513 25
(Total, since June 15, 1852, \$22,921 40.)

* For Minnesota, \$4 75.

FOREIGN.

MISSIONARY CORRESPONDENCE.

Africa.

THE following is the report of Bishop Payne, to the Foreign Committee, made on the eve of his return to Western Africa. The concluding suggestions are earnestly commended to the consideration of every member of the Church.

NEW-YORK, *April 24th*, 1852.

REV. AND DEAR BROTHER,—As I am about to embark for the field of labour to which, in God's providence, I have been called, it is deemed proper to give to the Foreign Committee a brief account of the services which have occupied me since my arrival in this country on the 30th of last June.

On the morning of the day on which I reached Baltimore I officiated in Christ Church, in that city. During the week in which I was consecrated, I preached three times at the Theological Seminary, at Alexandria. Subsequently to that event, which took place on the 11th day of July, I have officiated on every Sabbath, and frequently during the week, until the present date. I have preached, in all, about one hundred and thirty times; and, in every instance, with reference to the Mission with which I am connected. My services have been given to the following places:

Massachusetts—The churches in Boston, Lynn and Salem.

Connecticut—Those in Waterbury and Middletown.

New-York—In the city—Trinity, St. George's, Church of the Ascension, Church of the Holy Trinity, in Brooklyn; also in St. George's Church, Goshen.

Philadelphia—Church of the Epiphany, St. Paul's, St. Andrew's, St. Luke's, St. Mark's, and Grace Church.

Delaware—Two churches in Wilmington, and one in New Castle.

Baltimore—Christ Church, St. Paul's, St. Peter's, Ascension, Calvary, St. Andrew's; and St. Timothy's, near Baltimore.

In the church in Chestertown, Md., and five churches in Washington and Georgetown, D. C.; also church in Frederick.

In Virginia—Churches in Alexandria, Fredericksburg, Richmond, Petersburg, Williamsburg, Norfolk, Portsmouth, Lynchburg, Charlottesville; in King George, Westmoreland, Richmond, Fauquier and Clarke counties—Charlestown, Shepherdstown, Martinsburg, Harper's Ferry, and Wheeling.

In Pittsburgh, two churches.

In Ohio—The churches in Zanesville, Columbus and Cincinnati.

In Kentucky—The churches in Louisville and Lexington.

Tennessee—The church in Memphis.

Mississippi—The church in Vicksburg.

New-Orleans, three churches; *Mobile*, two churches.

Also the churches in Tuscaloosa and Montgomery, *Alabama*.

In Georgia—The churches in Columbus, Marietta, Atlanta; two in Augusta, two in Savannah.

In South Carolina—St. Philip's, St. Michael's, St. Peter's, and Grace Church, in Charleston; also the churches in Beaufort, Columbia, and Waccamaw.

In North Carolina—The church in Wilmington.

Collections were not always taken up in connection with these services. In some churches a systematic plan of contribution had been acted upon, and in others collections had been made too re-

cently to justify an application at the time of my visit. Of the exact amount collected, I render no account here, the contributions in the several churches having been generally left with the rectors, to be transmitted through the regular agents. It seems proper, however, to state, that while contributions have been generally as large as could be expected, in view of the popular standard for giving to benevolent objects, they have fallen much below what was desired and required. Some generous exceptions, however, should be specified. Thus, for example, the small parish of Beaufort contributed nearly \$500; and the congregation of St. Peter's, Charleston, \$250, although a regular collection had been taken up a short time before, and Bishop Boone's salary is regularly raised. The churches in Columbus, Augusta, and Savannah, Georgia, although having heavy drafts upon them to support the diocese, also contributed liberally.

In making this report I beg leave, publicly to acknowledge the uniform courtesy and kindness extended to me by brethren in all portions of the Church, as well as the interest everywhere manifested in the Mission with which I am connected. And having made this general acknowledgment, I shall be excused for expressing the sense of my obligations especially to the Bishop of Georgia, who kindly met me at Columbus, on the western frontier of his diocese, and accompanied me to the more prominent churches, terminating with Savannah, advocating the Mission, and generously providing for all my travelling expenses.

It is due also to the kindness of the ladies of Georgia to acknowledge their gift of a set of episcopal robes; also a like gift from the ladies of the Church Vestment Society of Baltimore.

In concluding this report of my labours on behalf of the African Mission in this country, and of the kindness of the Church towards that Mission and myself, I shall, it is hoped, be excused for making a few suggestions on points of vital importance to all who would have "Ethiopia stretch forth her hands unto God."

1. Let it be taken for granted that the *African Mission is now established*. Doubt, and consequent irresolution, in plans and practice, have marked the

course of many persons, and of many churches, towards the African Mission heretofore. In planting Christian colonies on the coast, in the establishment of four Mission stations, and the provision of means for two others, in the preservation of the lives of old Missionaries, and the raising up of new ones, God evidently shows His purposes of love towards the Mission. If the Lord had been pleased to bring our enterprise to naught, He "would not have showed us all these things." Let faith, therefore, henceforth nerve every heart and hand.

2. Let every minister and every member of the Church know, assuredly, that *they have a part to perform in sustaining the Mission*. The Church, in declaring itself a Missionary Church, only acknowledged the plainest teachings of the Scriptures: "Ye are the light of the world;" "Go ye into all the world, and preach the gospel to every creature;" "How shall they preach except they be sent?" Here is the divine Missionary constitution, the divine Missionary obligation. All Christians are hereby bound to aid in extending the knowledge of the gospel to all who are deprived of that knowledge.

But of course *finite* beings, though they would do good, as they have opportunity, to all, can, from the nature of the case, only reach, in their efforts, a finite portion of their suffering fellow-men. What portion shall this be? God's Spirit and providence must decide. His providence must open the way. His Spirit must lead labourers to go in that way. God's providence has opened the way to Africa, as also to China and to Greece. His Spirit has led labourers into these fields. The Church has formally owned God's word, and providence, and Spirit, in sending forth labourers in these fields, and calling upon her members to support them.

3. Not only must all feel obligations to support the Missions as they now stand, *but to support them as greatly enlarged*. Is the evangelization of the millions of Africa, and the hundreds of millions of Asia, a work to be carried on by a *dozen* labourers, or a *few thousand* dollars?—By contributing the merest fraction of means with which God has entrusted *His stewards*? So thought not the primitive Christians. They reckoned not "ought of the things which they

possessed to be their own." They brought all and laid it at the Apostles' feet, for Christ's sake.

4. All Christians should, without ceasing, pray the Lord of the harvest to send forth more labourers into the harvest; nor only so, young men and young women, possessing the qualifications for teaching, should ask themselves, as in the presence of God, *why they should not engage personally in the work of instructing and saving the ignorant and perishing heathen?*

5. Ministers should account it their duty, not only to raise money for sending the gospel to the heathen, *but to search out in their congregations teachers to send amongst the heathen.* Is it to be credited that in fifteen hundred congregations of Episcopalians in the United States, two young laymen, one for Africa and one for China, are all that can be obtained? Can it be doubted, if ministers would make it a part of their regular duty—(is there a more important part?)—*to keep before their congregations the wants of the heathen world*—their utter destitution of Christian instruction, and urge upon young men and young women the duty of making personal effort to supply that need; that in such case many, very many, teachers would be found? I cannot doubt it.

6. All, ministers and people, must believe, and act as if they believed—that *the great object for which Christ has a Church on earth, is that that Church may shed abroad, amongst those that are deprived of it, the light of the glorious gospel.* Is this not truth—God's truth? What mean, then, these Scriptures: "*Ye are the light of the world;*" "*Go ye, and teach all nations?*" Yes, this is the great duty of the Church. It is a duty which, if thoroughly entered upon, would engage all hearts and all hands; and it is a duty which must engage all hearts and hands if peace shall ever again visit the Church. It was when the Apostles and primitive Christians went everywhere, preaching the Lord Jesus, that Christians "*were all of one heart and one mind.*" Nor is it only because the great duty of the Church is believed to be what has been stated that these considerations have been urged. *It is absolutely necessary to the efficient prosecution of the Mission entrusted to my care that these considerations shall*

be acted upon. There can be no such thing as a stationary condition of such a Mission. *If it live at all, it must grow.* Additional labourers must be raised up, requiring additional means of support. New stations must continue to make inroads on Satan's great empire. Upon no principle of reason or Scripture can we be satisfied to feed a few hungry ones, and leave thousands and millions to perish before our eyes. God's word, His providence, His Spirit, love, humanity, all utter but one voice: "*Go! go make disciples! go make disciples of all nations!*" "*and,*" only then, "*Lo, I am with you always, even unto the end of the world.*" God grant to His Church to do His will, that His peace, life-giving presence may abide with it. Amen.

JNO. PAYNE.

REV. P. P. IRVING,
Local Sec. For. Com.
Bd. Miss. P. E. Ch.
U. S. America. }

THE AFRICAN MISSION.

A RECENT address by Bishop Payne appeared to contain such a concise, yet comprehensive view of matters relating to the African Mission, that, although not designed for publication, we have asked and obtained permission to publish extracts from it. To those desirous of knowing the condition and prospects of the African Mission, we say, read this statement.

Rapid Progress of Missions in West Africa since the Opening of the Present Century—Favourable Influence of Colonization upon Missions.

"No one can contemplate what has been accomplished by Providence and Grace in Western Africa, within the memory of many, now living, without exclaiming, in grateful, adoring wonder, 'What hath God wrought!'

"It is little more than fifty years since the whole of that part of the coast lying between the river Gambia on one side, and Bexly River on the other—a distance of 800 miles—was desolated by ceaseless wars and a foreign slave trade; and, owing to the influence of slave-traders, the barbarous character of the natives, and the unhealthiness of the climate, it was supposed to be as effectually closed to missionary efforts as China itself.

"Behold now what a change! At Sierra Leone and its off-shoots is a Christian colony, whose population is not far below *one hundred thousand*! And composed of whom? Of *native Africans*, taken by British cruisers from slave-ships, and, under the nurturing care of British philanthropy, transformed from savage, war-loving hordes, into orderly Christian communities.

"Between Sierra Leone and Bexly, as if by magic, have sprung up, at five different points, as many civilized settlements. These are the offspring of the benevolence and far-sighted wisdom of those who have composed the American Colonization Societies. These, too, are composed of the descendants of Africa's own children. They are, and have for some time been, self-growing, and will all ere long, no doubt, be united under one republic, already known as '*Liberia*.' The population of the colonies proper is at this moment about *seven thousand*; while they hold under their jurisdiction, to a greater or less extent, or their influence, ten times that number of natives. With the rich country, and spirit of industry and patriotism now springing up amongst them, they have all the elements for becoming flourishing communities.

"But the influence of these colonies, present and prospective, upon Africa, is their most interesting feature. Already—*within fifty years*, be it remembered—have they had the effect, in connection with the British squadron, to *abolish the slave trade* on an *extent of eight hundred miles* of coast; so that where thousands and tens of thousands of slaves were captured and shipped annually, now *there is not one*; and the foreign demand being thus at an end, the internal wars, which were excited by, and lived upon that demand, have, to a great extent, ceased; while the lawful commerce which has sprung up with the colonies, has created a new channel for the enterprise of the natives, and led them to develop the resources of their rich and beautiful country.

"A more important aspect of these colonies remains, however, to be noticed: it is that which connects them with the *missionary enterprise*.

"SIERRA LEONE, as has been stated, is settled chiefly by *recaptured Africans*. Though taken from the slave ships savage heathens, yet being at once placed under a good government and a strong mission-

ary influence, they are under the most favourable circumstances possible for rapid temporal and spiritual improvement. They do improve rapidly, astonishingly. Many of them become wealthy. They are extensive merchants—some of them owners of ships. In their own vessels, many of them have actually returned to the land from which they were forcibly taken, the distance of nearly a thousand miles, and formed Christian colonies.

"But their religious improvement and prospects are more striking and important than even their temporal. Here, in Sierra Leone, and a similar settlement on the Gambia River, on the north-west, and the colony from Sierra Leone, at Badagry, 800 to 1,000 miles to the south-east, there are about fourteen thousand children and youths now under instruction, besides numbers who have been educated and settled in life. There are engaged in instructing these children one hundred and twelve native catechists, school-masters and school-mistresses. Three natives have received orders in the Church of England; and in the grammar-school and Fournal Bay Institute at Sierra Leone are sixty-six students, some of them studying Latin, Greek and Hebrew, and a number of them looking forward to enter the ministry. In other than the Church mission, many, with lower literary qualifications than are there required, are nevertheless usefully employed as ministers of the gospel amongst their less favoured brethren."

Susceptibility of the African to Religious Impressions.

"And where shall we find greater spiritual results, in proportion to the means employed, than in these Missions? I have ever maintained that Africans, as a nation, are more religious than any other. Even their devotion to greegrees, devils falsely so called, and to their deyabo, or demon-men, as explained by themselves, has sustained my opinion; for their *kwi* (improperly translated *devils*) are either departed friends supposed to be clothed with supernatural powers after death, or spirits like the ancient heathen oracles—the voice of God speaking to man. Their deyabo, or demon-men, are the authorized agents or medium for conveying this voice, and their greegrees are only valued as the prescriptions of these appointed mediators between them and the acknowledged Su-

preme Governor of all. Thus, even in their deepest degradation, there is 'a feeling after God;' and in their public recognition of an overruling Providence, they put to shame those who are wont to despise them. When going on a journey, or beginning to prepare their farms—when they are about to engage in war or any very important transaction, they consult oracles, or make sacrifices, to ascertain or to propitiate the favour of a superior power. Further, in some of the tribes—certainly those around Cape Palmas—there are laws in regard to certain officers most strictly enforced, under the impression that any violation of them brings public calamity. Especially is this the case in regard to the highest officer, called Bodiâ. This officer, indeed, resembles most remarkably the Jewish high priest. He comes, unalterably, from the same family. He is consecrated to his office by sacrifice and anointing. His house is called the anointed house, (*Ta kai*.) and is inviolate. No one can be forcibly taken from it who has fled thither. He makes sacrifices for the people; he is the keeper of the town greegrees and idols; his person is inviolate. No person may even sit on the same seat that he does. When any one dies, he may not eat until the deceased is buried; but he may not on any occasion weep. There are a great many other similar regulations; and the remarkable feature of the case is, that infraction of any one of these is supposed to entail upon the community some public calamity, or the Divine displeasure.

"Now, in all these circumstances, and many others which might be enumerated, I read the proof of my assertion that the Africans are a religious nation. They are called, and rightly, superstitious; but superstition is a 'misdirection of religious feeling and action;' and the existence of a 'religious feeling and action,' under misdirection, gives promise of a religious feeling and action, under a right direction, of making Christians, through the gospel. Accordingly, it will be found, whether we look at this country or Africa, making reasonable allowance for vices peculiar to the degree of social and intellectual improvement made, nowhere shall we see so speedy and general a reception of the gospel as amongst the Africans. Look at the number of professing Christians in the coloured population in the South, and the country generally; and again, in Li-

beria. I doubt if in any country there will be found so many professors of religion as in the colonies composing this republic."

Success of Missions among the Heathen in West Africa.

"If, now, we recur to missionary operations amongst the heathen Africans, we shall find the same results. I call your attention again to Sierra Leone, because there the experiment has been most fully tried. In illustration of the effects of direct missionary efforts, let me give some extracts from the journals of missionaries of the Church Mission at Sierra Leone, for last year. Rev. Mr. Beale says, June 3d: 'Yesterday I met the candidates for the last time previous to their baptism, and this morning I baptized them all, forty in number, belonging to ten different tribes.' Again, 'July 30, I admitted two intelligent young men, making up the third hundred admitted into the Kissey-Road Church since January, 1846. Among the additions to our Zion, we number many influential, devoted, and intelligent men, as well as what formerly were many ignorant and stubborn idolators.' After such extracts from the journal of *one* missionary, you will be prepared to expect that abundant fruits have rewarded the labours of the missionaries in general; and thus it is. Besides the great numbers who have died in the faith, there were in the Church Missions alone, last year, two thousand one hundred and eighty-three communicants. Supposing there are as many in the Wesleyan and other Missions in Sierra Leone, the Gambia, and at Badagry, there will be altogether over four thousand Christians gathered out of the late mass of heathenism. Nor let it not be supposed that these are merely *nominal* Christians. The gospel brings forth its legitimate fruits in them as it does 'in all the world' where it is truly received. In illustration of this I state some facts: They give their money and labour to the cause of Christ. Their children have long been required to pay a penny a week for their education. They purchase most of their hymn-books, prayer-books, and bibles. They support, by subscription, Christian native visitors appointed by the missionaries over their respective districts of labour. They have formed voluntary societies for mutual assistance, temporal and spiritual. One of these, 'The Church

Relief Company,' during the year preceding the last report, had relieved to the amount of £30, or about \$150, and still had in hand £50, or about \$240; besides which, there were raised and expended in the Mission £779, or about \$3,739. No doubt a part of this sum was contributed by resident Europeans at Sierra Leone; but as the converted Africans give stately to Missions, the larger portion of it, in all probability, came from them.

"A strong confidence in the efficacy of prayer, and faith and hope in view of death, may be noticed as a striking evidence of the reality of their religion. As an illustration of the former, one of the missionaries being under anxiety respecting the health of his wife, newly arrived from Europe, writes: 'I was greatly delighted with the visit of one of my people to-day. He begged me not to be cast down, even in case Mrs. S. should be attacked by the climate fever.' 'We,' said he, 'will stand together in prayer, and the Lord shall show wonders.' After her recovery, he writes again: 'The people here were much concerned about Mrs. S.'s illness. They not only made daily inquiries after her health, but made her also a special subject of prayer.' Nor was the case of the pastor's wife alone an incentive to prayer. The same journal has the following notice: 'Several female communicants came to-day, asking me whether they might not meet, once a week, to sing, to read a part of the Holy Scriptures, and, which was their chief object, to offer up prayers for the sick.'

"The reports of the Missionaries abound in proofs of the triumph of faith and hope under afflictions, and in view of death. I can only refer to a few cases. A sick communicant, when asked by his pastor of his state of mind, replied: 'Master, I do not know whether this sickness is unto death or not; but, if I die, no fear for me: I shall go to Jesus. No fear, master—no fear, master—no fear for me. I don't feel any joy; but I believe.' Calling upon another, the pastor observed, 'Well, Sam, sickness is very hard upon you; but tell me, how is your soul?' He replied: 'Sir, my poor body have pain—too much; but, thank God, Jesus loves me. I tell you, sir, if Jesus were like man, he had left me plenty of times; but because he is my best friend, he stands by me.' Where shall we find a more lovely ex-

ample of Christian humility and heavenly-mindedness than in the following record?—A native catechist visits his sick brother, and asks if he thought he should recover from his present attack. The sick man replies—'I do not think I shall get better; God only knows.' He then exclaimed earnestly, as if to secure the wish by his words, 'Oh! that I might be permitted to remain at the gate of that happy place—that is quite sufficient for me. The happiness of the gate is enough, and more than we can think of. Heaven! oh, what a blessed place!—oh, what a dreadful thing to die without an interest in Christ!—what an awful thing to be lost!' On being reminded by the catechist that 'Jesus promises, not only a place at the gate, but even seats on his throne, and mansions in his Father's house, provided we are his,' the sick man replied—'I am unfit for such room in that holy place; I only ask for a place at the gate.'

"The same native catechist, *Mr. King*, (for his name is worthy to be remembered,) visiting a sick woman, and having inquired how she was, she replied—'I am still here, waiting my Master's time. As for me, I wish to be out of this body of sickness and pain, that I may be present with my Saviour; but his own time is the best.' The words of the catechist next addressed to the dying woman are remarkable, as showing what kind of native agency has been raised up and is employed in this interesting Mission. In reply to her wish to depart and be with Christ, he said—'Will you pluck off the fruit from the tree that has cost you so much pains and labour, till it be found quite ripe and fit for use? So the Lord will not take any of his people away till they are found fully prepared, and fit for glory.'

"But still more convincing evidence of the sincerity of these converted Africans than even that already presented, remains to be given, and it is, their steadfastness under the most cruel persecutions.

"I have already stated, that a considerable number of the liberated Africans, after becoming civilized, and, to a great extent, Christianized, had voluntarily returned to their native country, 800 to 1,000 miles below Sierra Leone. They have located themselves at a place called Abbeokuta, in the interior, at no great distance from *Badagry*—the point on the coast from which the Landers started on their expedition to ascertain the mouth of

the Niger. At this place the native Christians, besides being brought in contact with their heathen relatives and friends, have to encounter the Mohammedans, who are everywhere intolerant and persecuting. After many previous threats and annoyances, at last, on the occasion of the death of a Christian native, their indignation was aroused to the highest pitch. The giving of this convert a Christian burial, and thereby depriving the native priests of a lucrative burial fee, was the immediately exciting cause. 'Four or five townships, of which Abbeokuta is composed, were excited against the converts, who were seized and put into the stocks.' The history of this persecution shall be given you in the words of Mr. Crowther, a native of that region, and now a resident there, being a regularly ordained minister of the Church of England. He writes under date October 20, 1849: 'An enraged multitude came with bill-hooks, clubs, and whips, catching and dragging the converts to the Council-House, with singing and shouting. Each of the men's feet were thrust in holes perforated through the walls, and made fast on the side in stocks. Some of these holes were made in the walls two feet from the ground, and were intended for torturing gross offenders. In such holes, after many of the converts were beaten nearly to death, their feet were made fast, exposed to a scorching sun by day, and floods of rain by night, for five days together. Had any of them died, the whole of the prisoners, about 10 in number, including those belonging to the Wesleyan Mission, would have been put to death. Why? Because, as they were all confined and punished for going to Church, without any other crime, so if one died, for the same cause others must die likewise! What would then have become of this Mission, yet in embryo, but hitherto most promising—which I anticipate, as a starting point—to Central Western Africa, in some future day? Satan would have had it so, to the annihilation of the Mission; but God would have it otherwise. 'And the Lord said unto Satan, behold he is in thine hand, but save his life.' The hand of Satan has been upon our people, and upon all the little they had, but their lives were not touched. But to proceed: The women were cruelly whipped and pinioned, without regard to age or delicate state, and

shackled. In the meantime, their houses were plundered, their household utensils destroyed, their doors unhinged, and carried to the ogboni house. Whatever accusation was made as a cloak of this persecution, the first question put to them in their confinement was, whether they would not worship *Ifa* and *Orisa* (idols) again; to which they unanimously answered 'No!' At first, they tried to subdue them by starvation for nearly two days: nothing was permitted to be given them to eat; but our poor, persecuted sufferers said—'Christ fasted forty days and forty nights in the wilderness;' and that it was Christ's will that they should suffer after his example. They comforted one another in their confinement, and prayed for their persecutors, while in bonds, after the example of Christ—'Father, forgive them, for they know not what they do.' They sent frequent messages to me not to be broken-hearted; that they remained the same, and would do so to the last, because they had been told such things would take place; that the fulfilment of them strengthened their faith more and more in Christ, our Saviour. Thus we see the operation of the Spirit of God in the hearts of these people. As they were instructed, not one of them moved his hand against his enemies; they quietly followed as a lamb—those who, not long ago, were the plagues of the town; thieves, kidnappers of their own children, incendiaries, adulterers and murderers; the dread of the people, against whom none dared approach—both baptized and unbaptized, all stood steadfast in their new faith, to the great vexation of their persecutors. As they could not get a denial of their faith in Christ, they shaved the heads of them all, in order to 'shave off baptism,' purchased a pigeon, and wrung the blood upon the heads of the women, and placed a figure of a demon before them to worship; but all to no purpose.'

"The converts were then fined to the amount of about one hundred pounds, nearly \$500. They were strictly forbidden to go to Church, or to communicate with the missionaries, on *pain of death*, a public crier announcing it by knocking the gong-gong. The way to Mr. Crowther's house was watched, day and night.

"The superior chiefs were at last persuaded by the missionaries to take up their cause in the council, after which

the persecution ceased, and the converts returned to their homes and to the public worship of God.'

"Thus you see, brethren, that, as in primitive ages, Northern Africa witnessed the power of the gospel in the blood of martyrs, poured out for Christ's sake; so even in this early stage of Missions in Western Africa, this decisive test of true Christianity has been abundantly furnished; and in this fact, and other details which have been given, it is conceived that I have fully established my proposition:—that the Africans are a peculiarly religious race, and that missionary efforts amongst them have more than ordinary promise of yielding the rich fruits of the gospel."

Circumstances providentially operating to open a door for the diffusion of the Gospel in Africa.

"I pass on, however, to notice further proofs of the latter part of this statement, in the *preparatory circumstances and measures* which, in the providence of God, are in operation on the west coast of Africa, for spreading the gospel to the very centre of that vast continent. These are sufficient to excite adoring gratitude and wonder in every Christian breast.

"Our own American colonies, in connection with our Missions, as I shall presently show, are destined to share largely in this great work; but, at present, I cannot but regard SIERRA LEONE as the GREAT RADIATING POINT OF CHRISTIAN LIGHT and civilization.

"That colony, it will be recollected, is made up chiefly of recaptured Africans. These were taken by British cruisers from slave-ships, along the whole line of coast stretching from Cape Verd, on the north, to Angola on the south—nearly two-thirds of the whole west coast of Africa, and a distance of three thousand miles, or more. I am inclined to think that some of them came also from the east coast of Africa. Now, if any one will look at the map of Africa, he will see that the coast below Cape Palmas makes a deep bend towards the central part of the continent, forming the Gulf of Guinea, while the Niger empties its many waters into the head of this gulf, after traversing, with its tributary branches, populous regions in the north-west, north and north-east, to the distance of thousands of miles in the interior, and thus opening communication between the very heart of Africa

and the sea-coast. The slave-trade and wars, to furnish victims for it, as is well known, prevail in every part of the continent; and slaves, as a matter of course, are taken wherever the best market is offered for them. In this way, it is hardly too much to say, that natives from one-half of the populated regions of Africa have found their way to the cruising ground of the British squadron on the west coast, been recaptured by them, and taken into Sierra Leone, and there found Christian friends and a Christian home. Precisely how many tribes are there represented I have not the means of ascertaining. In one of the extracts from the journal of a missionary at Sierra Leone, which you have heard me read, he mentions the fact, that forty-five candidates, baptized on a certain occasion, belonged to ten different tribes. It is certainly within bounds, therefore, to estimate the whole number at twenty.

"With such heterogeneous materials to operate upon, it is not surprising that the missionaries should direct their efforts to teaching them all the English language, and instructing them in it. It is hardly to be wondered at, indeed, considering the amount of labour required for this, the distance, and barbarous character of the tribes from which their pupils came, that they should have overlooked for a time the facilities which Providence had placed in their hands for scattering abroad the seed of life. Indeed, it would seem that their attention was at last directed prominently to this subject by the movement amongst the natives themselves already alluded to: it was the voluntary emigration of a large colony of now civilized and Christian people from Sierra Leone to the region from which they had come. That region was near Badagry, at Abbeokuta, 800 or 1,000 miles to the leeward in the kingdom Yoruba. Samuel Crowther—a re-captive, but now educated, and a regularly ordained minister of the Church of England—it was found, was a native of that tribe, and expressed a desire to return thither as a missionary, and he did return. What kind of a missionary he makes, and what advantages attend communicating knowledge at once in the native tongue, already appears. Mr. Crowther has translated Romans, the Acts of the Apostles, and most of the Book of Common Prayer, in Yoruba. A Yoruba primer has also been prepared by

the missionaries. Mr. Crowther says—'The devout language and comprehensive prayers of our excellent Liturgy are becoming those of the people, who hitherto knew no other prayers than the like recorded in the 18th chapter of 1 Kings: 'O, Baal, hear us; give us long life, give us children, give us money, and kill all our enemies.' The most bigoted idolators who attended our Church service were struck with the charitableness of Christianity, and remarked, on the use of the litany, 'they pray not only for themselves but for all in general, and specially for their enemies also.'

"And now, with the establishment and cheering prospects of the Yoruba Mission, a new and unbounded field of usefulness opened itself to the Sierra Leone missionaries. It was found that they had in their congregations, amongst the communicants and in their schools, people, and youths, and children, not only from surrounding tribes, but from the far interior of Africa. The Timmis, the Veis, the Bassas, near by; the Yorubas, Dahomeans, Eboes, and Congoes, a thousand miles to the leeward on the coast; the Bousas, Hausas, and, besides numerous others, the people of *Bornou*, in the very heart of the continent, around the Lake Tchad—visited by Denham and Clapperton from the Mediterranean coast—all were here, many of them already civilized and Christianized. Now, if representatives of these various tribes could, like Mr. Crowther, be sent back to their respective countries, ready, every man, to speak to his own people, in their own language, 'of the wonderful works of God,' what would Sierra Leone be but a pentecostal Jerusalem to pagan Africa!

"The idea has possessed the minds of the missionaries, and God is remarkably co-operating with them to give it life. 'At the close of 1848, Capt. Forbes, of H. B. M. S. 'Boneta,' informed the missionaries at S. Leone, that he had met with individuals of an African tribe which possessed a written language. They lived near Cape Mount, about three days' sail from Sierra Leone.' The announcement, of course, created a lively interest, since it had been generally asserted and believed, that amongst 150 supposed dialects of Africa, not one had yet been raised by the natives themselves to a written language. In the hope that this discovery might be improved to the further-

ance of the gospel, one of the missionaries, Rev. Mr. Koelle, (Kelly,) a German, was deputed by the local committee at Sierra Leone to visit the tribe, and to investigate the circumstances connected with the language. He did so, with distinguished ability and success. He discovered that the art of writing was of very recent invention, and confined to a single tribe, the *Veis*, who live on the coast, and extend to an undetermined distance in the interior between Sierra Leone and Liberia. I have some copies of a book in this language printed in London. The writing is syllabic; about 200 symbols represent the sounds of all the syllables occurring in the language, which is of simple construction.

"The syllabic character of this mode of writing, it is obvious, renders it unfit for general use, as compared with our own; still its influence will be important in exciting a taste for reading amongst the interesting tribe in which it has been adopted.

"Meantime, other influences have been preparing the way for the introduction of the gospel in that region. Although near Sierra Leone, it was at Gallinas, almost in the middle of the *Vei* tribe, that the slave trade was carried on so long and vigorously, latterly, under the notorious Pedro Blanco.

"About two years ago, however, by the strong arm of British power, the factories in the Gallinas were broken up, and between 1,000 and 2,000 slaves were taken from the barracoons, carried to Sierra Leone, and liberated there. The natives concluded a treaty with Capt. Dunlop, of her majesty's ship 'Alert,' by which the slave-trade was forever abolished. Further, the chiefs of the Gallinas entrusted three of their sons to Captain Dunlop to convey them to Sierra Leone, for education. They were at once received into the grammar school there, and are pursuing their studies with diligence. Captain Dunlop then appealed to the Christian Missionary Society to commence a Mission in the country which he had thus cleared of the slave-trade. And there is every prospect that the society will speedily enter so open a door for the introduction of the gospel.

"Other tribes in the neighborhood of Sierra Leone have already received the gospel from thence. At Port Lokkoh, in the Timneh (Timni) tribe, some distance interior, there has been for several

years a Mission. Again, at Bassa Cove, in Liberia, one of the most interesting natives whom I have seen is a young man taken from that region, carried to Sierra Leone, educated, and after spending some time there as a catechist, is now settled as a missionary amongst his own people, the Besás. He lives on his paternal lands, has gathered a number of his relatives and friends around him, whom he is instructing in the Christian faith, while, at the same time, he is acting as a magistrate for the American colonists.

"An incident, related by Mr. Koelle, shows that the influence of British philanthropy has already gone forth from Sierra Leone to the very heart of Africa. It appears that two native merchants, from Bornou and Haussa, had arrived at Sierra Leone; on their travels to the Gold Coast 'they had heard of a country where white men, for God's sake, liberate all slaves whom they capture at sea, and where all African nations live together as freemen. Upon this they determined not to return home till they had seen that country.' They travelled about a thousand miles, and arrived at Sierra Leone. 'And here,' writes Mr. Koelle, 'they were filled with amazement at what they saw.' 'Truly,' they said, 'white people are *God's people*. If one does not fear white man, he cannot fear God.' Mr. K. gave each of them an Arabic New Testament, which they promised to take home with them.

"Now it is in the language of these central tribes of Africa, Bornou, Haussa, and others, that books are being prepared at Sierra Leone. It is from them that hundreds of persons, old and young, are there being civilized, Christianized, educated as mechanics, or merchants, or school-masters, or ministers of the gospel. These may, and will, return in God's good time to their respective countries, laden with the rich treasures of civilization and Christianity. As an earnest of this, a starting point has been already secured at Abbeokuta in a most advantageous position; and what is most remarkable, in the immediate neighborhood of the most powerful, but at the same time most despotic, tribes on the western coast. Surely these are the Lord's doings, and are marvellous in our eyes!

"But extensive as is the present and prospective influence, of Sierra Leone

and its off-shoots, it by no means extends to *all parts* of the west coast of Africa. There is, indeed, an extent of more than 800 miles, stretching from the Gold Coast to Grand Cape Mount, which it does not reach. For this, however, God appears to be providing as certainly as for the wider regions already noticed.

"This is being effected by English Missions on the one side, and AMERICAN COLONIES and AMERICAN MISSIONS on the other.

"The origin of Missions on the Gold Coast is so remarkable, so evidently the work of God, that it should be had in everlasting remembrance. It appears that for a long time a school had been kept by order of government in the British fort, at Cape Coast Castle, and the scholars been required to study the Scriptures. Unfortunately, the lives of the British residents were utterly inconsistent with the precepts and spirit of God's word. This the Fanti (native) scholars of the fort plainly perceived, and were much perplexed in consequence.

"In their distress, they established amongst themselves a meeting for inquiry and prayer to God, that he would show them how to act. Soon afterwards a pious English captain was at Cape Coast, and became acquainted with these circumstances. He, of course, became much interested, and, on returning to England, endeavoured to find a Missionary of the Established Church for so remarkable an opening. He, however, failed in his object. But God put it into the hearts of the Wesleyan brethren to establish a Mission there, some time afterwards, which has been continued and enlarged to the present time.

"The present state of that Mission I have not the means of ascertaining; but at the time of the last report which I saw, there were stations at the several forts near Cape Coast, as well as at native towns in their vicinity. One also had been at Coomasie, the capital of the principal kingdom of Ashanti, about 200 miles in the interior. Schools were established at most of these points, and their converts were numbered by hundreds.

"Some German and Danish Missionaries have long been labouring at or near the Danish forts on this part of the Coast, but how many, and with what measure of success, I have seen no recent accounts.

"Nor must I omit to mention, as a part of the instrumentality at present employed by God to bless Western Africa—though in the extreme verge of it, operating immediately under the equator—the very efficient Missionaries of the American and Presbyterian Boards of this country, who are all labouring on the Gaboon River, and on Corisco Island, forty miles to the north of Gaboon. The Missions here established, though of comparatively recent origin, are in regions hitherto unvisited by the light of truth, and have the promise of most extensive influence and usefulness.

"It remains for me to direct your attention to that portion of the great African continent which God has assigned *peculiarly to the American Christians* as the sphere of their benevolent labours and benefactions. This is LIBERIA and parts adjacent. At present this government has titles, more or less perfect, to most of the territory lying coastwise from Grand Cape Mount, and (taking in Md. in Liberia) to Grand Bereby, a distance of four hundred miles. Its jurisdiction will evidently be extended one hundred miles farther on either side, making its entire length on the coast six hundred miles. Thus much, the powers of Europe will undoubtedly most cheerfully concede to the infant republic, which, indeed, they show every disposition to cherish and strengthen. Towards the interior, the peculiar character of the native tribes will invite an extension of territory to the distance of two hundred miles; or to the chain of the Kong Mountains, stretching along near the latitude of 8° north from the vicinity of Sierra Leone on the west, and beyond the Niger, on the east. Here, then, a territory containing, besides American colonists, one hundred and twenty thousand square miles, and not far from five millions of aborigines, is the sphere to which Providence directs American philanthropy and Christianity.

"There are at the present moment, as has been stated, about seven thousand emigrants from the United States, in the various settlements constituting Liberia. The moral and intellectual energies of the colonists have thus far been almost exclusively required and employed in forming and strengthening their own infant civil and religious institutions. And when it is considered that the great mass of those who have been sent out to Liberia

are wholly uneducated, it is wonderful how much has been accomplished in this respect. Obviously, however, they still need the helping hand of their more favored American brethren to develop and perfect their social, intellectual, and political constitution. And it is most gratifying to see that while *they* are sensible of their need, Christians of all denominations are—though late—moving to their relief.

"The Methodists are about completing a very good building at Monrovia, designed for a seminary. The Presbyterians have sent out a small iron house to the same place, for an institution, to be called 'The Alexander High School.' There is a movement in New-England to get up a kind of Union Institution, to be located in some central part of Liberia, perhaps at Bassa Cove. When these institutions shall be provided with permanent and competent officers, they will, indeed, prove blessings. I am thankful to be able to say, that our Church has rendered the most substantial service to the colonies and to Africa by the establishment of a High School at Mt. Vaugan, near Cape Palmas, to raise up the teachers so much needed in the colonies, as well as Missionaries for the numerous heathen tribes around them.

"It has been stated, that the moral energies of the colonists have been chiefly directed to their own internal affairs. It must not, however, be understood that they have done nothing for the heathen. Under the direction of the Methodist, Baptist, and Presbyterian Missionary Societies, the agency of colonists has been employed at sundry times and in divers places amongst the heathen. But owing to the change of superintendents and teachers from one place to another, or their incompetency, little permanent fruit of their efforts remains.

"Indeed, it must be evident to every one who duly considers the Missionary work amongst the heathen, that its efficiency under God, depends upon a steady Christian influence by a competent agency. That the agency must be competent needs no proof nor illustration. That the influence, to be effective, must be continued, will appear from the fact that the work of making Christian disciples of the heathen, implies far more than that of transforming the most ignorant, degraded, and wicked child, ever

found in a civilized land, into an educated, civilized, and Christian man. What, in fact, is the object of Christian Missions but to carry on this very process, not for individuals but for communities, and this under the most unfavorable circumstances?

"What our PROTESTANT EPISCOPAL MISSION, in Western Africa, has accomplished, has been owing, under God, to its complying, to a good extent, with these necessary conditions. From what has been said of the moral and intellectual state of the colonists, it must be perceived that our reliance thus far, for a competent agency, must have been chiefly upon these white laborers, however few in number, who have been led to Africa from this country. And as it would appear that white men cannot bear interior Missionary excursions, or, indeed, the African climate at all, without the comforts of a home, to which they may repair after short intervals of exposure, necessity, no less than a sense of duty, in the preservation of health and life, has led us to confine our efforts to a limited space. But while constantly lamenting our ability to break the bread of life only to a few of the thousands and millions perishing for lack of it before our eyes, we can rejoice in substantial, we would hope permanent results actually attained, and in the opening up, through these results, of prospects of wider, and ever widening fields of usefulness hereafter.

"The length to which these remarks have already been drawn out, only warrants a BRIEF STATEMENT OF SOME OF THESE RESULTS.

"Four distinct stations, in sufficient proximity for mutual sympathy and relief, have, it is hoped, been firmly established—three of them being amongst natives, and one of them in the Maryland colony at Cape Palmas. At these several stations the usual moral machinery of Christianity is, and has been for some years, in continuous and efficient operation. One permanent stone church building is nearly completed; another has been commenced—regular congregations, varying from fifty to three hundred, have been gathered—pastoral and Missionary efforts have brought the gospel in contact with the minds of thirty thousand heathen; boarding and day schools have been maintained, in which about one thousand native and colonist scholars have received, to a greater

or less extent, a Christian education. When it is considered that the chief hindrances to the success of Christian Missions in general, and especially to African Missions, have arisen from the interruption and inefficient character of the religious agency employed, the importance of having thus secured for Christianity, in one place, a permanent home and influence, cannot be estimated too highly.

"Results of greater value still have been attained. Missionary experience is everywhere valuable, but in no country so much so as in Africa. It is not too much to say, that at least half of those who have fallen victims to the climate might have been saved, had they enjoyed the benefits of the experience now possessed.

"A native language has been reduced to writing—services are held in it. Spelling books, reading books, portions of the liturgy and of the Scriptures, have been translated, and many children and youths taught to read them.

"A standing and influence, as Christian teachers, have been gained by the missionaries for scores of miles around them, and amongst more than fifty thousand natives. This was no easy task. For years the heathen naturally persisted in classing them with foreigners in general, whose object was only gain. The endless annoyances, exactions, vexations and persecutions, which this view entailed upon the missionaries, they only can know who have experienced them.

"The direct spiritual effects of missionary labour upon the heathen are manifest. The popular faith in idolatry is widely shaken. I have myself burned up a wheelbarrow load of idols or greegrees at one time. Many use greegrees only from custom and a fear of exciting observation or remark, not from faith in their efficacy. Besides some who have died in the faith, and others who have apostatized, we have now in regular standing above one hundred communicants, more than half of whom are natives.

"Fifteen Christian families, the members of which were nearly all educated in the schools, are living together in a Christian village, on our Mission premises. Nine young men and women, educated in the Mission schools, are employed as catechists, teachers, and assistants. Two youths are in this country pursuing their

studies, preparatory to the ministry. One colonist is a candidate for orders.

"A wide and effectual door for the spread of the gospel in the colonies, amongst neighbouring and distant tribes, has been opened around the Mission stations which have been established. To gain this point, though obviously of the first importance, has been the work of time. At first the natives on the coast would on no account allow foreigners to go into the interior. The reason was, they made large profits on their trade with the interior; and viewing all foreigners as traders, they were apprehensive that, if permitted to go thither, the missionaries might interfere with their gains. With correct views of the missionaries, however, came the abandonment of such objections; and at the present moment a hundred evangelists might find immediate and full employment among the numerous and populous tribes lying between the Mission stations and the mountains of the interior.

"But whence shall come the host of labourers required to go forth and reap the wasting harvests of these extensive regions?

"Doubtless from the Mission schools already in operation, shall be raised up many native teachers and evangelists to go forth in this blessed work; and on this account these schools, and the Missions which sustain them, challenge your prayers, your contributions and efforts.

"But these natives, with few exceptions, can only make assistants. They will require some superintending agency. And since, as I have observed, white men cannot bear the interior African climate, this circumstance, and the comparative advance in Christian civilization attained by the colonists from this country, point to them as the materials from which to raise up this superior superintending agency. Hence the pre-eminent importance to be attached to all schemes of education in Liberia, and especially to our own high school at Mount Vaughan. Here, as before observed, we have in operation an institution for preparing teachers and ministers for the great work around them. In order to insure a complete education, it is necessary to support young men four or five years, at an expense of one hundred dollars per annum; and when the demand for such labourers,

as it is sought here to raise up, is considered, an object more worthy of the patronage of American Christians cannot well be conceived. At present there are only ten scholarships, and only five permanently supported; I hope to raise seven more. Other Missions also, of similar character to that at Cape Palmas, it is hoped, will be soon established at Bassa Cove and Monrovia, as radiating points from those places to the populous regions around them, which (as has been said) Providence has committed to American Christians. May God give to all interested in Africa's welfare, grace to devise liberal things, and to carry those liberal things more and more into practice; and especially may you share largely in the distinguished honour and reward of those who shall be instrumental in causing "Ethiopia to stretch forth her hand unto God."

China.

Extracts from Mr. Syle's journal, received by last mail, are subjoined. The joy with which the Missionaries greeted their friends who arrived on Christmas-day, can perhaps be imagined by those who have perceived in their journals too certain evidence of a burthen greater than men were able to bear.

JOURNAL OF THE REV. E. W. SYLE, FOR
DECEMBER, 1851.

Monday, 1st.—Spent last part of the day in a syllabic classification of the words of this dialect, finding no little difficulty arising from the variety of pronunciation found among the people here. This place is an emporium, where the people from many districts, and even provinces, come together, and where different sets get together in sufficient numbers to keep up among themselves their provincialisms; so that it requires some little skill and practice to find out what is the true vernacular. This, however, the Bishop, with Mr. McClatchie and myself, are doing our best to ascertain; hoping that, in addition to the benefit derived to ourselves in the investigation itself, the results may prove useful in smoothing the way for our expected fellow-labourers.

The usual monthly Missionary meeting, for prayer, was held this evening at the house of the Rev. Mr. Muirhead, of the London Society. Death had removed one from our circle since the last meeting—our much-esteemed sister, Mrs. Shuck.

Wednesday, 3d.—On my way home from the city, the master of an umbrella-shop where I have often made purchases beckoned me to come in, and then introduced me to a friend of his who is engaged in the Japan trade. This new acquaintance offered (more in complaisance than in earnest, I suspect) to take me over to Japan when he went. I have little doubt that one who would consent to disguise himself might do so, and return in safety.

Episcopal Jurisdiction in China—A Romanist—A Purchase.

Thursday, 4th.—I see that the correspondence between Bishop Boone and Bishop Smith, of Victoria, has got into the English papers. The English journalists, as well as some of our friends here, seem much puzzled about the whole affair; not seeing on what principles an adjustment of the respective jurisdictions of the two Bishops can be effected. The subject is one that claims a prompt and careful consideration from those who have any responsibilities connected with it.

Friday, 5th.—At the Church, a young Romanist from the interior came to me, pleading great destitution, and asking for assistance. I could not help being moved by his appeal to me “as a fellow-Christian,” though at the same time I was not without my suspicions either that he was a worthless character—a matter-of-course adherent to the religion of his parents, or that he had been sent as a spy upon our movements. I resolved to let him have the benefit of the best supposition, however, and gave him employment in making me a copy of that valuable Harmony of the Gospels, which Dr. Morrison made the basis of his first translations. This work was found in MS. in the British Museum, and is remarkable, among other things, for using the word *Shin* to translate *Theos*.

Saturday, 6th.—After a great deal of difficulty, we finally succeeded this morning in purchasing an old tumble-down tenement, which cumbered and disfigured one corner of our Church lot. Our difficulties arose partly from the much greater

vigilance exercised now than heretofore over the purchase of ground in the city by foreigners, on the part of the Mandarins. This is said to be one of the symptoms that the spirit of the new *regime* is one of non-intercourse with foreigners. However that may be, (and I think it probable,) it is pretty certain that it would be almost impossible now for us to obtain such a building-lot as that on which our Church stands. In the course of time, I think we shall be able to purchase and remove two or three of the wretched houses (opium-shops, and such like) which now “hem us in on every side.” To-day was a good beginning—the money for the purchase of the old hovel having been subscribed privately by some friends, who wrote, asking, “what can we do for you and the Mission?” Whereupon, I suggested what has been to-day accomplished; and now we have room to build a little dwelling, close to the Church, for our good old catechist, *Soodong*, and his wife, who has the care of the building.

Sunday Service—New Zealand—American Seamen.

Sunday, 7th.—The Bishop has been suffering very severely. To-day he was quite unable to take any services, and consequently *Wong Seen Sang* (for so we must now call him who heretofore has been “*Chi*”) stayed at the School Chapel, while I went first to the Church, and then to Mrs. Bridgman’s school. In the afternoon, we both took part in the afternoon service at the Church, having found on trial that, in our present circumstances, this is a better arrangement than to attempt a third service at twilight. Usual English lecture in the evening for the members of the Mission and the elder scholars.

8th, 9th, 10th.—Occupied with overseeing the building of the Girls’ School-house, and in assisting the Bishop at the syllabic arrangement before mentioned. This large proportion of pioneer work would be very burdensome, but for the knowledge that the rule of our service is, “one soweth, and another reapeth.”

Thursday, 11th.—Several of the ships that have been engaged in carrying out colonists to the Canterbury Settlement in New Zealand, have come up here for freights home to England. On board one of these ships, the “*Duke of Portland*,”

are three clergymen, the Rev. Messrs. Bertie, Thomas, and Butterworth. I was only fortunate enough to see one of them to-day; but from him I received a very interesting account of the rapid progress of Christian civilization in that important group of islands—the future centre, I am convinced, of a great Anglo-Australian empire.

New-Zealand produce has already found its way to Shanghai; and the “Glencoe” of Auckland (an American-built barque, purchased in California) is now loading here on a return voyage. The fact that the Australian Bishops have established a Board of Missions, and that a project for Church government, very closely resembling our own having a general convention, &c., has been brought forward in New-Zealand, makes me look with great interest on all the tokens that seem to promise a closer intercourse between ourselves and a branch of the Church which bears such noble fruit so soon after being transplanted.

Just as I landed from my visit to the “Duke of Portland,” another proof met my eyes of our intimate connection with other lands. I saw several American seamen in custody of a company of Chinese soldiers. On inquiring what was the history of so strange (and, I must confess, so unwelcome) a sight, I was told that they were sailors who had come over from California in some of the many ships that find their way here from San Francisco; that they had got on shore flush of money, and determined to be their own masters as long as they liked. Not so, thought the U. S. consul, Mr. Griswold, who required them to return on board ship by a given day; which requisition they did not seem to feel at all disposed to mind; whereupon the consul requested from the Chinese commandant the loan of a company of his men, and with these, succeeded in getting hold of the runagates, who, no doubt, were a good deal surprised at being dealt with in such a summary and spirited manner. It was a real kindness, however, in the consul; for these poor fellows fall into the hands of abandoned characters, both Chinese and foreign, who get their money from them, and furnish them with liquors which seem to have the effect of infuriating them beyond the common frenzy of drunkenness. In this state they are sometimes seen in the Chinese streets,

and the more sober heathen asks the Missionary, “Are these your countrymen?” “Do these men believe in Jesus?” “Are there many such in the places where the religion of Jesus prevails?” In what way, that is not full of shame and sorrow, can we frame answers to such questions?

Another Lord's Day—Opportunities of Usefulness.

Sunday, 14th.—The Bishop was again unable to officiate to-day; I therefore took the service at the School Chapel, while *Wong Way-le* (that is, “the Deacon”) went up to the Church. At the close of the afternoon service, (in which we both took part,) an old woman from *Voo-sih*, a place beyond *Soochow*, came in, and we had a very long conversation. I am glad to observe that the number of our female hearers does not diminish, as is very apt to be the case here.

Wednesday, 17th.—Dispatched a packet of books, &c., on China, to New-Zealand by the “Glencoe.” In the afternoon, took two of the clerical brethren lately arrived from Canterbury, and led them into the city, that they might see the Church buildings of the several Missions, and also the benevolent institutions of the Chinese—such as the Foundling Hospital, the Hall of United Benevolence, &c. I spent a day in this manner occasionally, without counting it time wasted; for I am convinced, that as the real state of China becomes better known, Christians will be less slow to avail themselves of the wonderful openings which *now* present themselves for making known to this people the way of life. How long those openings will be enjoyed none can possibly surmise. Another war, a proscription, a pestilence—these and many other not improbable events might cut off our opportunities for an indefinite time. Can we not attain to a little more vigorous prosecution of the great work than is exhibited by our present very humble scale of effort? I know it is “not by might nor by power” that *our* results are to be accomplished; but surely if *one* man, “full of the Holy Ghost and wisdom,” may be expected to do much in the name of the Lord, much *more* may be expected from *ten* or *twenty* who are like minded. I often call to mind that good saying of some old writer, “Live as though thou wert to live in ages, and yet as though

thou wert to die on the morrow," and I paraphrase it thus: "Let us labor as though we were to possess this land for ages, and yet as though we might be cast out in a month"—with deliberation, that the work itself may endure—with diligence, lest the time be shortened.

An Old Inquirer—Pupils.

Friday, 19th.—There is among the learners a very earnest old man from *Voo-sih*. He has shown himself quite diligent in his attendance on my classes, which are held on Wednesdays and Fridays, besides spending a good deal of time with *Soodong*, both before and after service, on Sundays. He is quite urgent to be baptized, and assures us that when he goes home, he will bring all his family down to Shanghai, and declares that they shall come and live near the Church; all which I have little doubt he would perform if we should encourage him, especially if our encouragement took the form of travelling expenses; but, by the same token, there is much reason to distrust the sincerity of his professions. Shanghai is a thriving place of business just now, and money may be made here more easily than in the interior. Nevertheless, I am not without some hope of better things concerning the old man.

Sunday, 21st.—In consequence of severe suffering, especially for the last two days, the Bishop was obliged to defer the confirmation he had appointed for to-day. Our young Deacon and myself took charge, between us, of the several services at the Church, the School Chapel, and Mrs. Bridgman's school. All much as usual. The earnest old man was at hand, to "give attention to reading." In the course of our conversation, he insisted upon it that he truly believed in *Shang Te*, who was, he supposed, the same as *Neok Te*, (*Neok Wong Ta Te*), the chief idol of the Taoists. This *Neok Te* he considers to be the master or instructor of *Shin*, which last word is the one we use for God. This is a specimen of the evil and confusion which arises from the much-to-be-lamented fact, that the Missionaries use different words for translating *Theos*; (God;) consequently, the poor, unenlightened heathen, when they hear a different name, naturally suppose that we mean a different Being.

Wednesday, 24th.—Two poor boys have been, after fair trial, sent away from our High School for invincible dulness.

The decision is just and wise, yet I cannot bear to cast off the poor children; so *Soodong* and I have put our heads together, and agreed that he shall look after the lads, while I furnish their rice money. They are to go to the day-school close by the Church, and to sleep on the floor of the old house just purchased, as soon as it shall have been repaired a little. This seems like a very natural beginning of an orphan asylum.

Applications for warm clothing were made to-day in abundance; and after dinner, the oldest of our school teachers came in to ask me to act as sponsor for him at his baptism to-morrow! He had been sick some time ago, and, at the height of his suffering had made a vow, that if Jesus would recover him of his sickness, he would be baptized on Christmas-day. I recommended him to wait until he had first consulted with the Bishop.

Arrival of Missionaries.

Christmas-day.—In spite of a good deal of bodily discomfort and some depression of spirits, I could not help feeling cheered by the pleasure exhibited by the school children on receiving their little presents from the Bishop; neither could I witness unmoved the confirmation of two aged candidates whom I had baptized some months since. Our communion service was attended by all the members of the Mission. Of the Chinese communicants several were absent—some from sickness, and some from other causes: all told, they number seventeen at present.

A little after noon, as I was setting off to go into the city, a ship swept along before our door, coming in, with full sail and flood tide, in such gallant style, that we all were drawn to look at it, and some of our company exclaimed, "Suppose it should be the 'Oriental?'" I thought she was too high out of the water to have come from home, and that it must be some vessel come over in ballast from California. I promised, however, that as I sailed along the beach which lies between our houses and the city, I would make the boatmen go near enough to read the name of the new arrival, "just to make sure." As we neared the ship, I could not make out the letters readily, because of some ropes that were hanging over the bows. I at last saw the first letter plainly, "O," the "O-R," and the final "L;" and then, as our boat flew

past, so as to make it almost impossible to fetch up alongside, I made out the full name, "ORIENTAL," and saw my old classmate, brother Nelson, standing, with little Jemmy beside him, looking over the rail at the ship's side. I hardly know how I clambered up on deck, nor would I answer for how many incoherent things I said in the midst of the overflowing joy and thankfulness which this most timely arrival made me feel. The reinforcement had been so long and so greatly needed, that we felt a daily craving for their presence; and the time which had elapsed since the sailing of our dear friends (147 days) had made their passage so unusually long, that fears for their safe arrival at all had not been absent from my mind. All this, together with their most opportune appearance on this happiest day of all the year, caused a kind and an amount of emotion, which it is not given us to feel many times in the course of our lives.

With what feelings of sincere enjoyment and heartfelt gratitude we assembled at dinner round our Bishop's table, and afterwards spent the evening in friendly converse and united prayer, it would not be easy to explain, except to those who, like ourselves, had been waiting in hope so long deferred, and so often disappointed, that it had become a question (with myself, at least) whether we ought not to begin looking elsewhere, than to the Church which sent us out, for any accession of fellow-labourers.

The Close of the Year.

Sunday, 28th.—After the School Chapel service in Chinese, (which I conducted,) the Bishop administered the communion in English, and we all had the comfort of surrounding the table of the Lord on this the last Sunday of the year, and the first spent on heathen ground by our newly-come associates. We are now eleven in number, counting the wives of the married missionaries, and the ladies who teach in the schools; thus, after six years of actual labor, attaining to the numerical force, which I remember to have seen stated, in one of the religious papers, as "a Bishop and ten presbyters," reported, in 1845, to have *actually sailed* for the shores of China. This was a mistake of the editor, no doubt—he mistaking what was *projected* for what was *performed*. That performances should fall short of purposes is natural to expect; but why our's have fallen so *very far* short, I

have never been able to conjecture satisfactorily.

In the afternoon, Mr. Keith and Mr. Points accompanied me into the city, where they heard our young deacon preach; and in the evening we were refreshed by hearing the full evening service in English, with a sermon from Mr. Nelson. This will be the settled arrangement in future, and will take the place of the brief, familiar lecture, which was all that my strength allowed me to undertake.

Wednesday, 31st.—The last day of the year is signalized by Miss Jones' moving into the new Girls' School with her eight scholars. They are to occupy the rear of the building for the present, the front part not being finished.

The new arrivals affect our circumstances so as to call for new arrangements. One of these will be to devolve on Mr. Keith the charge of the daily evening prayers and the School Chapel, which duty heretofore has fallen to my share.

FIRST IMPRESSIONS OF SHANGHAI.

The following extracts from private letters written by some of the Missionaries to China who arrived at Shanghai on last Christmas-day, were not intended for publication; yet they will interest a very large circle of friends in Virginia, and may serve to indicate to others in the Church the spirit with which their Missionaries have gone to work:

Extracts from a Private Letter of the Rev. Robert Nelson.

SHANGHAI, Jan. 22, 1852.

"Last Sunday, as I was walking along, I saw a large number of people filling an ice-house from a pond near it, the ice being only about three-fourths of an inch thick. Of course the Chinese work upon Sunday as upon any other day, and this is a sight seen every week. A special bargain has to be made with them to prevent their working on Sunday, as they consider it so much time lost to stop one day in seven.

"The city of Shanghai, and the population all around, give many very different phases of the blighting influence of heathenism. The filth, the beggary, the crime that is shockingly apparent, is distressing proof of the blackness of darkness that broods over the whole country. But we trust that God is raising up His power to come among this benighted people, and that light will soon rise upon them. Al-

ready quite a number of Christian Churches, in the heart of this densely-crowded city, rise above the poor shells of houses of the Chinese, and point to heaven, and from these the sound of the gospel is heard several times every week.

"The density of the population here is inconceivable almost to one who has not seen such a state of things.

"The whole country around is populated nearly or quite as thickly as what we would call villages. Their villages have a population ranking them with our towns, and the people, in all directions, are like swarms of gnats in a marshy place in the summer-time at home. This is the people among whom we live, and to whom we have the freest access, except those in high life, and their females; but to the masses, the hundreds of thousands, we can have as free access as to any people on earth. We frequently go right into their houses, and they always seem pleased, and will show you everything in them. We walked out a few days ago, and they took us in one house into the sanctum, threw open the shrine, and showed us their idols; and everything of this sort they will do."

Extracts from a Private Letter of Mrs. Nelson.

SHANGHAI, Jan., 1852.

"Every Sunday evening at 7 o'clock we have service at Mr. Syle's. This is the only English service held in our Mission, save when we have communion. Last Sunday was the first Sunday in the Chinese month, so we had communion in our own chapel, and there, for the first time, knelt at our Lord's table with our

Chinese brethren. The morning service and sermon were in Chinese, but the communion service was in our own tongue; and delightful indeed it was, to hear the voice of praise and thanksgiving from those who once were given up to idolatry and heathenism. The first time I saw any of the Chinese converts was the Saturday evening after Christmas, when there was meeting for prayer in the Bishop's parlour, and they were present. They are some of the boys of the school, of whom the Bishop has great hopes; and to us, who had so long been without the society of Christian brethren, it was a delightful meeting.

"During the past week we have had very cold weather, the thermometer being very little above zero, and we had to go about the house wrapped up, or there was no comfort. I spent the week in doing, I may say, nothing; but trust I soon will be able to do what my hands find to do earnestly and heartily. Oh, the work there is to do here! Could our brethren at home only see the numbers here that must perish in darkness, they would do more for the poor heathen. There is money enough subscribed for a hundred scholarships in the boy's school, and for a large number of girls; but there are not teachers enough, and so the money must lie idle; but I do hope this year just entered upon may have much in store for the heathen. Let us all pray for the Spirit to come with great power among this people. The Sabbath is no Sabbath to them. Their days of labour know no end, until death gives them rest; and they are the most miserable objects sometimes—though, generally speaking, they are the most cheerful people I ever saw."

MISCELLANEOUS.

Missions to Oriental Churches.

In the last number was inserted a portion of the letter of the Secretary of the Church Missionary Society to the Bishop of London on this interesting subject. We have since met with the last report of Bishop Gobat, of the Church of England, and publish the conclusion, which relates to the same point.

From the Annual Letter of the Bishop of the United Church of England and Ireland in Jerusalem.

Although the general movement mentioned in my last two letters has considerably subsided, yet there is a door opened in this country for preaching the gospel to

the natives; and I am most thankful to state, that the Church Missionary Society have resolved to send Missionaries into this open field of labour. One, the Rev. Mr. Klein, has been already occupied two months in learning the first rudiments of the language, previous to his settling as pastor of the first Protestant community of Nazareth. Another is expected here in a few days, who, being well acquainted with modern Greek and Turkish, will, in the first place, labour among the thousands of ignorant pilgrims that yearly visit Jerusalem. Here, in Jerusa-

lem, there are many Latins, Greeks, and Armenians, who more or less earnestly seek the truth; but they are almost all poor, and their dependence on the convents is to them a formidable obstacle; for when any one begins seriously to read the Bible, or sends his children to my school, or attends the Bible and Prayer meeting in Arabic, in Michael's house, he is at once exhorted by his priest to desist; and if he does not immediately submit, he is driven out of his dwelling, belonging, generally, to a convent. Thus, latterly two families, belonging formerly to the Latins, were driven, or rather thrown out of their dwellings, because they would not give up their Bibles to be burnt. When thus driven out of their lodgings for the word of God's sake, which we endeavour to preach and to spread, it would be too cruel not to provide houses for them, although they may not yet have given proof of a thorough conversion of heart. I therefore generally provide house-rent for them, as long as they do well, and need my help. And from the bottom of my heart I thank those of you, beloved brethren, who have hitherto sent me help for this and other works of charity. And although I have been deceived in one or two instances, I am still thankful to state that, upon the whole, such poor Arab Protestants do well, especially the six or seven communicants. Provided they enjoy health, they scarcely ever want help from me, beyond paying their house-rent; and by their activity, economy, and gratitude, they give a good example to our Jewish converts.

With respect to Nablous, it would require volumes to relate all the intrigues, bribes, repeated promises and threatenings which the bishops and monks of the Greek convent here have employed, in order to stop and destroy, if possible, the good work going on at Nablous, on the one hand; and on the other hand, the simplicity, and good sense, and superior wisdom with which it has been given the Evangelical Christians to stand their ground, and to baffle all the cunning and efforts of their opponents. The convent began by sending a cunning and clever deacon to Nablous, with presents for the influential persons in the place, to open a school, in which several modern languages were to be taught, and in general superior to my school. When all the people were invited to send their children to that school, with the promise that the convent

would pay tribute to government for all those who should send their children, about twenty fathers of families signed a letter to me, asking me what they should do. As I have always endeavoured to soften their feelings towards their ecclesiastical superiors whom they did not trust, I wrote in answer that, provided they take the word of God for their guide in all things, I should advise them not to accept bribes, but to keep on good terms with the deacon, and, if they thought it was for the good of their children, to send them to his school. Some of them did send them, so that my school was reduced to twenty boys. However, after two or three weeks they felt uneasy, and, after consultation, they went in a body to the deacon to ask him to teach the Bible to their children. "We read and teach the Psalms," said the deacon, "and that is enough." "It is not enough for us," said the men; "we want the whole Bible to be taught to our children." And when the deacon told them he would not introduce the Bible into his school, they took their children away into my school again, in which, I am thankful to say, the children continue to make good progress in the knowledge of Scripture. It contains now thirty-eight children, chiefly boys. After the above, the monks observing that in all things the people ask, and are disposed to follow, the advice of my agent, made all their efforts to bear upon him; flattery, direct and indirect, promises and threatenings, all were employed to bring him into their nets. But in all this he has behaved as if inspired by Divine wisdom. I did not much fear the effect of their threatenings upon him, although he was entreated by all his friends to be aware of poison; but I feared their promises. The monks first offered him a sum of money if he would exert his influence in preventing the children from coming to my school. Afterwards, they offered him a salary of £80 a year if he would withdraw from my school, and take the same interest in their school which he had hitherto taken in mine; to which he replied he did not want money, but that he was willing to do all in his power for their school, provided it was conducted on Scripture principles; and that in general, being still a member of the Church of St. Chrysostom, he was ready to help them, with all his might, in all things, in accordance with the word of God; but as for their tradition, and all other things op-

posed to the word of God, he would ever oppose them with all his power. At last, when the monks saw they could do nothing with him at Nablous, they invited him to come to Jerusalem, which he did, and, for the space of a whole month, there is no kind of intrigue with which they did not try to entrap him. At last he was summoned to the convent, and, in the presence of bishops and monks, a paper was put into his hand by the secretary of the Pasha, whom they had bribed, with the request that he would sign that paper as the only means of avoiding their displeasure. On reading the paper, he looked solemnly at the heads of the convent, and said, "Is this your religion, and do you suppose that for money I will be your Judas?"

A silence ensued, and, putting the paper in his pocket, he came to me quite worn out. I am now in possession of that paper: it is a kind of agreement, by which the convent (no name) promises to give my agent £80 per annum, if he will prevent the children of the Greeks from coming to my school, and take the superintendence of their school which he exercises over mine; and, moreover, they (the convent) offer him a reward of £100, if he will promise, within three months, to demolish completely my school-house. At last, seeing that neither promises nor threatenings availed anything, and fearing lest a large number of persons should leave them, and declare themselves Protestants, the bishops wrote a kind letter to Nablous, praying the people to be united, and not to say, one, "I am of Apollos," and another, "I am of Cephas," &c.; and since that time, things have been going on quietly. But my poor agent has had a long and dangerous illness in consequence of all his trials. I must here add, that although he is a poor man, (in consequence of his liberality,) and although what he receives from me is barely enough to cover his extra expenses for the school, he never seemed to be tempted by the offer of bribes.

In consequence of the tyranny and persecution formerly exercised at Nazareth against those who read the Bible, about twenty families have been led to leave their churches, and constitute themselves

into a Protestant community, now recognized and protected by government as such. This step was premature, and I do not wish to convey the idea that those Protestants are really converted persons. The Rev. Mr. Bowen, of the Church Missionary Society, has spent some months of this summer in Nazareth, and finds that there is a great mixture of pure and spurious motives at work among them; but yet he is convinced that there are individuals who really seek the saving truth, and, at any rate, that there is a good opportunity for preaching the gospel in Galilee.

When I wrote last year, Mr. Schwartz, whom I had sent as lay Missionary to the Druses, was in good spirits, and had great liberty to preach Christ to that deluded people; but soon after, the leaders began to prevent his having so much intercourse with the people, so that of late, though they were still polite with him, he could do but little for their good. But among the Christians and Jews of the neighbouring Del Elkamer, there is much stir and seeking after the truth. However, I have desired Mr. Schwartz to come and spend next winter at Nazareth and Nablous, to labour with the Rev. Mr. Klein, until the latter is better acquainted with the language and character of the people.

Finally, beloved brethren, I thank all of you who have hitherto helped and supported us, by your prayers, your advice, and your money, to carry on the work entrusted to us, especially the London Society for Promoting Christianity among the Jews, and the Church Missionary Society; the first, for their pecuniary aid in favor of the Diocesan School and the deaconesses, and for many refreshing tokens of Christian affection and confidence; and the last, for their continued good will towards their former Missionary, and for sending labourers into this (I hope I may say) harvest.

And commending myself and fellow-labourers, both lay and clerical, together with all the subjects mentioned above, to your intercessory prayers, I remain your humble servant and brother,

S. ANGL. HIÉROSOL.

Jerusalem, Oct. 30, 1851,

Intelligence.

SAILING OF MISSIONARIES TO AFRICA.—The Rt. Rev. John Payne, D. D., Missionary Bishop at Cape Palmas, West Africa, sailed in the barque "Ralph Cross," from Norfolk, on the 5th May. He was accompanied by the Rev. George W. Horne and Mrs. Horne, the Rev. Thomas A. Pinckney, (coloured,) Mr. Augustus Rogers, late of Shepherdstown, Va., appointed a lay assistant, and also by Miss Alice E. Colquhoun, of the Eastern Shore, Md., who has been appointed a teacher in the African Mission.

Missionary meetings were held in Baltimore prior to their departure.

The Bishop and Missionaries went down to the ship from Norfolk, (about fifteen miles,) by steamer, on Wednesday, 5th May. Religious services were then held. The Bishop made an address, and the Rev. Messrs. Cummins and Jackson, of Norfolk, with the Secretary and General Agent, took part in the services. Many friends were present, and the exercises were very solemn and edifying.

In another part of this number will be found a report of Bishop Payne's proceedings since his arrival and consecration in June, 1851.

ORDINATION OF A COLOURED MISSIONARY.—This interesting service took place on the 23d April, in Philadelphia, on which occasion Bishop Potter admitted to the order of deacons Mr. Thomas A. Pinckney, a candidate in Pennsylvania, but formerly a resident of the State of South Carolina. Mr. Pinckney accompanied Bishop Payne to Africa in the barque "Ralph Cross." The sermon at the ordination was preached by the Missionary Bishop for Cape Palmas, and we insert the closing paragraphs as having a special interest:

"And now, to apply what has been said to the case of the individual, whose admission to the first order in the ministry has called us together to-day.

"You are about to enter upon the same ministry which engaged the noble energies of the great apostle, St. Paul. Like him, you expect, in due season, to preach the *unsearchable riches of Christ*. I exhort you, therefore, in the name of our Lord Jesus Christ, to understand well to how weighty an office and charge you are called—how great a treasure is to be

committed to you; *not your own worldly reputation or interests*, but the interests of Christ—of Christ's people. You are to seek for those who are lost, and bring them to Him; you are to make known to them *His* salvation—the *riches*, the *unsearchable riches* of His salvation. In order to do this, like Paul, you must realize the power of that salvation in your own heart: *slaying pride*; producing an utter forgetfulness of self; boasting never, save in the cross of our Lord Jesus Christ, and teaching others only to prize and glory in it.

"Again, you hope, like Paul, to preach this gospel amongst the Gentiles—the heathen *Gentiles*. Not that you will be required to exercise your ministry ordinarily amongst the heathen. You expect to labour for colonists who have gone out from this country;—but they, you know, have been but imperfectly instructed, and therefore greatly need proper and safe guides and examples. And although you may not exercise your ministry amongst the heathen Africans, you will see much of them, and they will see much of you. You will be a witness for Christ before them. They will judge of Christianity from you. How awful will it be to bear *false witness* for Christ!—to *misrepresent* his holy religion! What prayerfulness, what watchfulness must be required, that "your ministration be not blamed"—that you "have a conscience," like Paul, "void of offence towards God and towards man"—that you, so far as possible, may "become all things to all men, that you may, by any means, gain some!"

"The fact that you are a *coloured man* increases your responsibility. But very few of your class have been admitted to the ministry. It is no reproach to you or your people that it has been so. Your circumstances have not generally been such as to prepare you people for so high and holy an office, and it requires time and opportunities for improvement for this. Jesus selected his apostles, not from amongst Gentiles, but from amongst his ancient people, who had been for centuries under instruction; but after many years, all his ministers came to be chosen from amongst the nations who had been heathen. And so I expect to see it in reference to Africans and the descendants of Africans. I hope hereafter to see many ministers raised up from amongst them.

In the meanwhile, there is doubt in many minds whether the time has yet quite come to begin this work. Many eyes will be upon you, therefore, both in America and Africa, to see how far you will meet the wishes and expectations of your friends and the friends of Africa. Should you do well, thousands will rejoice, and others will follow you into the sacred ministry. Should it be otherwise, not yourself only will be the sufferer; the cause of your people, of Africa, will be injured. You are set, therefore, for the rising or falling of many.

"Would you succeed, would you meet aright your responsibilities, be a faithful witness for your Saviour in preaching his unsearchable riches amongst the Gentiles; seek now, seek earnestly, to be clothed with the *spirit*, and *principles*, and *practice* of the great apostle to the Gentiles.

"Like him, be *humble*; account yourself *the least of all saints*—as not meet to be called a minister—acknowledging the lowest seat in his kingdom as too high for so miserable a sinner as yourself. Remember who hath said, "before honour cometh humility;" for, while God resisteth the proud, he giveth grace to the lowly.

"Like Paul, seek to apprehend the great object of the Christian ministry;

namely, *always, by all means in your power, at all personal sacrifices*, so far as possible, *to all persons to testify the gospel of the grace of God.*

"And, to this end, pray for *Paul's faith*. Having received *Christ's salvation* as the *one thing needful for yourself*, believe it to be *the one thing needful for others*. Hear Christ speaking to you, at every moment, from his mediatorial throne, saying, *Go, preach the gospel—I am with you.*" Behold him coming again, in the glory of his Father, to place upon your head a crown of righteousness, as the reward of your faithful labours. Think on these things, my brother, *and do them*, and a faithful and happy ministry shall bless those for whom you labour here, and a crown of never-fading glory shall reward you hereafter."

CHINA.—From Shanghai, letters have been received to 17th February. In consequence of the long-continued ill health of Mrs. Boone, and little prospect of her amendment in that climate, Bishop Boone had been obliged to consent to a separation from her for a season. She sailed February 5th for New-York, with two children, in the ship "Adelaide."

Acknowledgments.

FOREIGN MISSIONS.

The Treasurer of the Foreign Committee acknowledges the receipt of the following sums, from the 15th April to the 15th May, 1852.

MAINE.

Gardiner—Christ.....\$20 00
A little girl, for Testament
for China.....00 09 20 09

VERMONT.

Enosburg—Christ, $\frac{1}{2}$1 00
Middlebury—St. Stephen's....19 84 20 84

NEW-HAMPSHIRE.

Concord—St. Paul's, $\frac{1}{2}$, fruits
self-denial, Lent.....5 61

MASSACHUSETTS.

Boston—Christ, ed. Chi.....25 00
St. Paul's, Sup. Mrs. Hen-
ing, \$9, Gen. \$23 20.....32 20
Trinity, Gen. \$7, Chi. \$40
87.....47 87
Af. Miss. Soc. Fem. Orph.
Asy. C. Pal. \$60, Rev. E.
W. Hening's disposal,
\$50 by Bp. Payne.....110 00
Fall River—Mr. Payne, by Rev.
J. P. H., Chi.....1 00
Hanover—St. Andrew's, China,
\$22; Dorcas Soc. ed. Chi.,

\$25; Gen. \$20.....67 00

Jamaica Plain, Roxbury—St.

John's S. S. ed. Af.....20 00

Lawrence—Grace, Chi.....8 12

Lowell—St. Anne's.....25 00

Medford—Grace.....5 00

Newburyport—St. Paul's, Chi.,

Newton Lower Falls—St. Ma-

ry's.....10 00

Salem—St. Peter's, Chi.....51 13

Miscell.—Mrs. Ellen Chase....1 50

Mrs. Thomas Greene Fes-

senden, Chi., \$5; F. S.,

Chi., \$5.....10 00 425 86

CONNECTICUT.

Bridgeport—St. John's, by Rev.

J. P. Hubbard, Chi.....32 00

Fairfield—Trinity, \$13; S. J.,

\$10.....23 00

Hartford—St. John's $\frac{1}{2}$, Easter

coll. child'n., \$15; a com-

municant, Chi., \$1.....16 00

Naugatuck—St. Michael's, by

Rev. J. P. H., Chi.....10 00

New-Haven—St. Paul's, a mem.

Chi.....1 00

Poquonock—St. James.....2 00

Sharon—Christ.....6 00

Stratford—Christ, omitted M'rch

No., Chi. \$35 9, Af, \$23

30; S. S., ed. J. Russell
Paddock, Af., \$20..... 78 39 168 39

RHODE ISLAND.

Portsmouth—St. Paul's, \$9,
Chi., \$5..... 14 00
Providence—St. John's mem.,
Sup. B. W. Syle, Chi.,
\$900; a fam. ed. Chi. \$25, 925 00 939 00

NEW-YORK.

Albany—St. Paul's, a lady, Af.,
1/2..... 5 00
Little Neck—Zion S. S., Af.,... 12 28
Morris—Amos Palmer, Esq., 1/2, 10 00
New-York—St. Mary's..... 8 00
St. Matthew's S. S. ed. Af., 15 00
Theol. Sem., Dr. J. Eccles-
ton, ed. Af.,..... 20 00
Ulster—Trinity, Easter off'ngs,
1/2..... 10 00
Miscell.—Two ladies, by Bp.
Payne, special, \$150; Af.
\$100..... 250 00 330 28

WESTERN NEW-YORK.

Oxford—Misses Van Wagen-
en, 8th ann. pay't., ed.
"W. H. De Lancey," Af., 20 00

NEW-JERSEY.

Belleville—Christ, 1/2..... 25 53
Perth Amboy—St. Peter's S. S.
Cav. Ch., Af.,..... 2 50 28 30

PENNSYLVANIA.

Bloomsburg—St. Paul's S. S.
add'l..... 0 15
Honesdale—Grace, Miss. Soc.
Chi. & Af.,..... 40 00
Philadelphia—Rev. J. A. Van-
ghan, D.D., scholarship, Af. 75 00
Mrs. Clayton Platt, Bp.
Payne..... 100 00
Epiphany Ch. S. S., \$250;
Lad. Sew. Soc., \$250;
Ben. Fund, \$250; Bp.
Payne. S. S. ed., S. H.
Tyng, and J. H. Fowler,
Af., \$40; do. print., Af. 50 840 00
St. Andrew's "Fem. Soc.
Prom. Rel." ed. Alethea
C. Stevens, Chi.,..... 25 00
St. Peter's, add. to amount
ack'd last No. to make the
full amount contributed
\$188..... 1 50
"A. D., omitted May No., 1 50 1083 15

MARYLAND.

Annapolis—St. Anne's..... 5 00
Baltimore—Miscell. friend Afr.
\$5; H. J. Walton, \$50;
little girl, \$3; Mrs. Free-
man, \$250; Miss Purnell,
\$20; Bp. Payne..... 80 50
St. Peter's, Bp. Payne's use
\$127 48; S. S. do., \$25.. 152 48
Ascension, ed. R. S. Killin,
Af., \$20; a lady, Bishop
Payne, \$1..... 21 00
Mt. Calvary, Bp. Payne,
\$30; a lady, Af., \$10... 40 00
Christ, \$259 50; S. S. \$30;
S. S. Wyman, \$50; Bp.
Payne..... 339 50

St. Andrew's, Mrs. Dodge,
\$15; Mr. D. \$250; J. F.
Mason, \$1; Dr. Ward,
\$1; Miss Read \$1; Miss
Mason, \$150, Bp. Payne 22 00
St. Luke's, \$26; S. S., \$5,
do..... 31 00
Catonsville—St. Timothy, Bp.
Payne..... 28 00
Dr. Wm. Wirt, B. Payne, 20 00
Easton—Miss Augusta Forman,
Bp. Payne..... 35 00
M. G. H., a thank off'ng, 1/2, 2 50
Georgetown, D. C.—Christ,
Chi., \$5 32; Cape Pal.
Ch., St. Mark's, \$85 93;
Sewing Soc., Bp. Payne's
use, \$70..... 161 25
Hagerstown—St. John's, \$15 50,
children, \$5 31..... 20 81
Washington, D. C.—St. John's
collect. \$100; St. Mark's
Ch., Cape Pal., Misses
Hawley, \$7 50; Miss
Tayloe, \$10, through Dr.
Pyne, \$25; (by Rev. J. P.
H.) Chi..... 142 50
Mary T., Chi., \$1; Grace,
do., \$1, by Rev. J. P. H. 2 00
Christ, Miss Mary Smith,
Monrov.,..... 5 00
Trinity Fem. Miss. Soc.,
Chi., \$20; Af. \$15; Mon-
rov., \$5; ed. of "R.
Coxe," \$30..... 70 00
Miscell.—"Maryland," by Ep.
Recorder, Af..... 5 00 1183 54

VIRGINIA.

Alexandria—St. Paul's Chi. \$2
50; Af. \$2 50; Gen. \$19
25..... 24 25
Bedford Co.—St. John's Jub.
collect., F. S. B., Chi. 10 00
Trinity, do., do.... 5 00
Clarke Co.—Wickliffe parish,
Mrs. M. H. McCormick, 5 00
Culpeper Co.—St. Paul's, two
ladies, Monrov.,..... 5 00
Charlottesville—Rev. R. K.
Meade, \$20; Mrs. Anne
C. Morris, \$20; Mrs. E.
Davis, \$20; Dr. J. L. Ca-
bell, \$20; Mr. C. J. Mer-
riwether, \$10; Mrs. J.
B. Minor, \$10; Dr. J. S.
Davis, \$10; Mrs. J. Hal-
liday, \$5; Mrs. C. J. Mer-
riwether, \$5; Mrs. Mary
Carter, \$5; Mrs. E.
Meade, \$5; Mrs. Sarah
Gilmer, \$5; Miss L. W.
Gilmer, \$5; Mrs. E.
Coles, \$5; Dr. Francis
Carr, \$5, Prof. Schele
De Vere, \$5; Mr. R.
Maury, \$3; M. L. Ander-
son, \$2; Mrs. R. Maury,
\$2; Mrs. C. Minor, \$2;
Mrs. J. Carter, \$2; Miss
W. Timberlake, \$2; Miss
Scott, \$1 25; Miss Mar-
garet Rives, \$1; Miss Sa-
rah Mickie, \$1; Miss N.

H. Meade, \$1; Miss L. B. Meade, \$1.....	174	25
<i>Essex Co.</i> —Mrs. E. M. Hunter, \$5; Mrs. Martha Hunter, \$2; Mrs. Jane L. Hunter, \$2; Mrs. Sarah F. Hunter, \$1; by Bp. P., Cav. S. Ho.,.....	10	00
<i>Hanover Co.</i> , <i>Edgewood</i> —Mrs. L. Minor, Cav. S. Ho., by Bp. Payne.....	20	00
<i>Fairfax Co.</i> —Theo. Sem. of Va. Dr. Stoney, scholarships High Sch. C. P.,.....	100	00
Howard High School for Cape Pal. High School.....	125	00
<i>Fredericksburg</i> —Mrs. Lucy Minor, Cav. Sch. Ho., by Bp. P.,.....	20	00
<i>Fauquier Co.</i> , <i>Upperville</i> —Miss Tabberer, Cav. Sch. H. by Bp. P.,.....	7	35
Piedmont parish, a lady, Monrov.,.....	2	50
<i>King George Co.</i> —Ch. coll. by Bp. P., Monrovia.....	15	90
<i>Lynchburg</i> —St. Paul's.....	150	00
<i>Leeds Manor</i> —Ed. Fem. Chi., \$20; Chi., \$20 and \$5.....	45	00
<i>Millwood</i> —Christ, Grace, \$10; Gen. \$12.....	22	00
<i>Norfolk</i> —St. Paul's, John Smith, \$2; W. Jackson, 50c.; Philippa Jackson, 50c., Mon., by B. P.,.....	3	00
Christ S. S., by Bp. Payne, Cav. Ch., \$40; Monrovia, \$100.....	140	00
<i>Petersburg</i> —Grace, \$60; Mon. \$41 50.....	101	50
St. Paul's, Monrov.,.....	87	96
<i>Port Royal</i> —Ch. col., Mon., by Bp. P.,.....	72	39
<i>Prince George Co.</i> —Martin's, Brandon Parish, Monrov. 50 00	50	00
<i>Portsmouth</i> —Trinity, Rev. J. H. Wingfield.....	31	50
St. John's, Monrovia.....	5	00
<i>Richmond</i> —St. James, Mon. Monumental S. S. do., ..	62	50
Williamsburg—R'd. and Page Sanders, \$2; Monrovia, ..	23	24
Benton Parish, Af.,.....	40	00
<i>Winchester</i> —Christ, some children's earnings, Chi., ..	6	50
<i>Miscell.</i> —Rev. Mr. Withers, Mon. by Bp. P., \$5; Mrs. Lt. Col. Smith, do. \$5; <i>Lynchburg</i> , a servant girl, \$1; J. B. Minor, by Bp. P., 50c.; Miss J. Minor, \$10; children of Mr. Francis Scott's family connexion, \$25; Rev. P. Slaughter, \$5; Wm. Tayloe, Esq., of Richmond, use of Bp. P. \$50.....	101	50
Two gentlemen, for B. P., thro' Bp. Meade, by Bp. P., (Oct. '51,).....	20	00

NORTH CAROLINA.

<i>Plymouth</i> —Grace.....	5	15
<i>Scotland Neck</i> —Trinity.....	26	80

<i>Tarboro'</i> —Calvary.....	20	00
<i>Washington</i> —St. Luke's.....	2	47

SOUTH CAROLINA.

<i>Beaufort</i> —St. Helena, Dr. T. M. Af., \$20; Mrs. Mary B., ed. Chi., \$25;.....	45	00
<i>Camden</i> —Grace.....	20	00
<i>Columbia</i> —Trinity, by Rev. J. W. Cooke.....	96	37
<i>Charleston</i> —Mo. Mis. Lec.....	5	14
St. Michael's.....	32	07
Grace, a mem., ed. Newton Spear, Af.,.....	20	00
<i>Society Hill</i> —Trinity.....	25	00
<i>St. Andrew's Parish</i> , \$50; free will off'ngs of 60 slaves, Af., \$11 25, by Rev. J. W. C.,.....	61	25

GEORGIA.

<i>Columbus</i> —"V." ed. Af.,.....	20	00
<i>Ogeechee Mission</i> —Af. Sch. B., \$5; Chi. Sch. B., \$5; Gen. \$6.....	16	00
<i>Savannah</i> —Christ.....	37	00
Ladies' Chi. Soc. ed. 7 pupils, Chi. \$175; F. S. B., Chi., \$112 25.....	287	25
<i>Miscell.</i> —Georgia Mis. Soc. ed. Af. Chi., by J. T. Waring.....	20	00
Anna Gale. Sch. B. Cav. ...	5	00

FLORIDA.

<i>Jacksonville</i> —Anna Payne Johnson, ed. Martha Jane Pearce, Af.,.....	20	00
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ALABAMA.

<i>Greenboro'</i> —St. Paul's.....	15	00
<i>Mobile</i> —Christ, Gen. \$91; Chi. \$18; Miss Jones, \$61.....	170	00

LOUISIANA.

<i>New Orleans</i> —Christ, S. S.,...	25	00
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KENTUCKY.

<i>Kalorama</i> —Miss Virg. Smith.....	8	00
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OHIO.

<i>Norwalk</i> —St. Paul's \$10 32; S. S. 68c., Chi. & Af.,.....	11	00
<i>Springfield</i> —Christ.....	6	00

IOWA.

<i>Dubuque</i> —St. John's S. S., for Rev. Mr. Hoffman, Af.,.....	10	00
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MISCELLANEOUS.

Legacy of late Mr. Voorhees, of N. J., on ac't. $\frac{1}{2}$,.....	375	00
J. C. L.,.....	20	00
"A Lady in the country,".....	10	00
An unknown friend, Fem. Orp. Asy., Cape Pal., by Bp. Payne,.....	50	00

Total, 15th April to 15th May.....	7177	63
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Total amount, June 15, '51, to May 15, '52.....	\$37,471	68
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